

Synchrifis,

OR,

The Most Natural and Easie Method
Of Learning LATIN:

BY

Comparing it with ENGLISH

Together with the

HOLY HISTORY

OF

Scripture-War.

OR,

The' Sacred ART MILITARIE.

Illustrated

In Fourteen Copper-Plates: With the Rude Translation opposite for the Exercise of those that begin to make LATIN.



L O N D O N,

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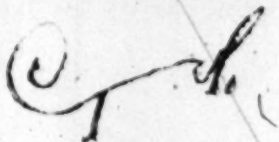
The Epistle Dedicatory.

To the Reverend Company of Authorized School-
Masters, both Publick and Private.

Honoured Sirs,

THERE's none of you but know, that the Principle of *syncretism* is as Ancient as Nature it self. *Cicero* tells *Atticus*, 'Twas the Way that he learnt Greek. I have Practised the same in Learning above twenty years, and in Teaching *Latin* about fourteen; though it is but of late that I am encouraged to Publish my Essays (in various Methods) for Improving of it. I have been Confirm'd (from time to time) both in my opinion and practice, by the Consent of Authors that seem'd to me most Rational, viz. *The French New Method of Learning Greek and Latin*, *The Paris General and Rational Grammar*, &c. And since the following Treatise was in the Press, there came to my hands the *Oxford-Essay for the Reunion of the Languages*, or, *The Art of knowing All by the Mastery of One*. This

One



The Epistle Dedicatory.

One he would have to be the *Latin*, and the *Mastery* of that I aim at in my Improvement of the self-same Principle; for he fastens the whole design upon these two Propositions: 1. That there is a certain Accord between the several Languages, and that therefore they are Attainable by *Comparison*. 2. That they are unquestionably Founded upon Reason, and therefore that must be made use of in their mutual Reference, *Page 3*. And again, *Page 8*. Thus 'tis, that a Language, with which we are already acquainted, (either by the Assistance of Art or Conversation) leads us to an Intimacy with those that were altogether unknown to us before, and that their Relation redresses the treachery of the Memory in the Close and Fugitive of the one with the other, &c. These things being of so general a Concernment, are utterly unfit for any private Dedication. To you therefore they Address themselves, with an Humble Submission to your Censure in every Point.

THE P R E F A C E.

Of Learning
Latin.

Learning and Teaching are
so nearly Related, that we
cannot possibly suppose the
one without the other.

The English word Learn doth also signifie to
Teach, as in the Bishops Translation of the
Psalms, Learn me, (i. e. Teach me) thy Sta-
tutes, &c. There must be, (and always is)
something Common between the Learner and the
Teacher, as a Foundation for both to build upon.

There is a Fancy Common to those Birds and
Beasts that Learn to sing or dance, and those that
Teach them.

Th^e very same Principle of Imitation do Chil-
dren upon, when they Le^{ar}n to speak: And as
their Judgement ripens, so it falls in with yours,
and makes them capable of learning T^hings as
well as Words.

And thus from one thing that is common, you
proceed to be further communicating more; till
a the

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the whole Mother-Tongue be made familiar to you both, assists you in the introducing any other that is foreign. But here our Discourse is restrain'd to the English as the Mother Tongue, and the Latin as the foreign one. So that he that Teaches, is suppos'd to understand them both; And he that learns, to have laid a good Foundation of the first. But this being commonly learnt by Rule, the Foundation is not good enough, until they have learnt at least the General Grammar of it also, which must lead them to the Grammatical Learning of the other.

The Common Saying [Comparisons are odious] is meant of Persons, not of Things, and in a sense far different from ours. For here one Language vies not excellencies with another; but we only consider what there is in one, which may assist us in the Learning of the other.

*And to this Purpose we Consider, First, what is common to them both; And then what is proper to each in particular: For if all things were common, and the way of speaking were the same in both, the business were quickly done. and an ignorant Presumption that it is so, or an eager desire of having it so, or at least an idle carelessness whether it be so or no, hath created us so many sorts of Latin as there are Languages
in*

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in the World. For every one has its particular Idiom, and the Latin is inconsiderately wrested to them all. 'Tis true, the English are not so faulty on this hand as other Nations are; and though they commonly are more fluent by reason of their Practice, yet we are observed to speak far better Latin. But on the other hand, I say, that the English are yet to blame, for being so very curious in observing the Latin Idioms, as to suffer their own to be distorted for the service of them. The middle way's the safest and the best.

Whatsoever is done in the following Treatise, is not intended to abolish the use of the Common Grammar, but as a Subsidiary only, for the rendering it more plain and useful.

A gradual Reformation of Errours may be feasible, but an absolute universal alteration, so sudden and so violent as some men dream of, is altogether impracticable.

But such a motion from one extrem to another, is in a manner natural: Men think they can never run too far from what they once begin to hate; The Observation of this fault in others makes me so much the more cautious. And I hope these things will receive a further

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*ther improvement, either by my self, (or
which I had rather) by a hand more skilful
than mine.*

-- Vitiis nemo sine nascitur : optimus ille est,
Qui minimis urgetur. --

E. COLES.

SYN-



SYNCRISIS, Or, The most Natural and
Easie Method, &c.

PART I.

THE Parts of *Grammar* (or at least so much as concerns our present purpose) are but two, The Parts of Grammar.
viz. Etymologic and *Syntaxis*.

Etymologic treats of the several sorts of Words and their Accident ; *Syntaxis* treats of the due joyning and putting them together for discourse.

The First Part of *Grammar* is the proper subject of the First Part of this Treatise, though something of the other be here and there inserted by the by.

The Letters are the same both in *English* and *Latin*, saving that in *Latin* The Letters, there is now no *k*, *w*, nor *y* consonant.

The Vowels are the same. but the Diphthongs are not. For in *Latin* there are usually but these four, *a, æ, au, eu* : The rest must be divided as in *English Creature*, in *Latin Cre-a-tu-ra*, &c.

The Names of the Letters are in every Nation the same as they call their own by, and we in *England* are also led by the same Error : But it is not material in any save these four Vowels, which of themselves make so many *Latin* words, *viz. a from, e out of, i in, o oh* ; whereof the *e* and *o* have their true Names, and

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ought always to keep the same sound, but we pronounce the *i* too broad, and the *a* not broad enough. For *a* the middle way is best, not so broad as in *all*, nor so narrow as in *ale*, but as we commonly sound it, in *father*, *arm*, &c. The *i* should be pronounced like our *ce*, and as it is in these *French-English* words, *Gentile*, *Oblige*, *Intrigue*, &c. The rest being never set alone, their force is in Conjunction with others.

In *English* the Letters are often writ, and have no sound, as in *subtile*, &c. But in *Latin* they are to be pronounced as often as they are written: and in particular the letter *h*, as in *hæres*, *homo*, *humili*, though it be not sounded in the *English* words, as in *heir*, *honour*, *humbl*. The difference between the *i* and *u* when Consonants and Vowels, is the same as in *English*.

In *English* the *g* is sometime strong before *e* and *i*, as in *get*, *give*, &c. (and always in *Dutch* and *Greek*) But in *Latin* *g* before *e* and *i*, is alway to be soft (like *j*) and strong (as with *us*) before *a*, *o* and *u*.

The *Italians* agree with us in sounding the soft *g* before *e* and *i*, as if it had a *d* before it: but the *French* make it softer yet, and pronounce both that and the *j* consonant like *zh*, as *gens* and *jam* they pronounce *zhens* and *zham*. And though we do not imitate the *French* or *Dutch* in these Particulars, yet 'tis convenient to know them that so we may understand them in their discourse.

The shape of the Letters (for great and small) is the same with us both, and the great ones have the same use as with us, viz. at the beginning of Sentences,

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tences, proper Names, Verses, Emphatical Words, and when the words of another are quoted.

In *English* we often put the First Letter of proper Names for the whole, as *T* for *Thomas*, *W* for *William*, &c. So in *Latin*, *A* stands for *Aulus*, *C* for *Caius*, *D* for *Decius*, *L* for *Lucius*, *M* for *Marcus*, *P* for *Publius*, *Q* for *Quintus*, *T* for *Titus*, *Cons.* Consul, *Cons.* Consules, *R.P.* *Respublica* the Common wealth. *S.P.Q.R.* *Senatus Populusque Romanus*, the Senate and People of *Rome*, like *S.P.Q.L.* in many places about *London*, *U.C.* *Urbs condita*, the building of the City (*Rome*) *H.S.* *Sextertius* corruptly for *L.L.S.* *Qua lib. a & s. missis* 2 li. and a half.

The Numerals (and other Contractions) which we had from the *Latin*, must needs be the same as in *English*, *I* one, *V* five, which being (after a fashion) doubled, makes an *X* for ten, *L* fifty, being (as it were) half a *C* from *Centum* an hundred, *D* five hundred is rather writ thus *LD* being half the old *CLD* (*M*) from *Mille* a thousand.

The lesser number let first, takes away so much from the greater following; as *IV* four, &c.

Of Letters are made Syllables, Words and Sentences.

So many Vowels or Diphthongs as are in a word, so many Syllables Syllables. there are in *Latin*: but in *English* (by reason of a final *e*, &c.) it is not always true. *Dice*, in *English* is but one syllable, but in *Latin* two *Dice* *Fore*, in *English* one, is in *Latin* two syllables *Fore*, &c.

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In *English* the syllables are so to be divided as they are to be pronounced; as *Ad-am*, *Scrip-ture*, &c. And with this agree our best Grammarians, Mr *Butler*, *Smith*, &c. But in *Latin* the Rules for spelling do not always answer the present Pronunciation; but still those old Rules are kept, because it is no where naturally spoken: and they are these that follow.

1. A Consonant between two Vowels is joyn'd to the later; as *A-da-mus*, &c.

2. A double Consonant is divided, as *An-nus*, &c.

3. Consonants that begin any word, are never divided in the middle: as *Scri-pu-ra*, because *pi* begins a word.

But in Compounds, every Consonant adheres to its own part; as, *dis-cors*, &c.

The Stops and Points are common to us
Points. both; as, a full Stop (.) a Colon (:) a Semi-colon (;) a Comma (,) Admiration (!) Interrogation (?) Parenthesis () Parathesis or Braces [] Hyphen — &c.

Thus Letters (as was said before)
The Parts of make Words, and Words make all our Speech.

Sentences, the whole Speech, Tongue or Language which we speak. These words therefore (which are the Parts of our Speech) are of several sorts.

The *English* hath the Common Eight which the *Latin* hath, viz. Noun, Pronoun, Verb, Participle; Adverb, Conjunction, Preposition, Interjection.

But there is another sort of words in An Article. *English* which the *Latin* hath not, and that

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that is an Article, *A, An* and *The*.

'Tis true, they are but few, but they are of very frequent use; such as will discover any stranger in the World from a natural *Englishman*; and such as I have seen many Children puzzled with, at their first making *Latin*.

They are in all these *Western* Languages, (though variously used in each) and the *Eastern* Tongues have their *Hebraic*, and the *Greek*, which answers one of ours: but neither of them are, or can be made in *Latin*, any other wise than as they are included in the other words they belong to.

But the other Eight Parts of Speech are the same in *Latin* as they are in *English*; *i. e.* That which is a Noun in *English* is a Noun in *Latin*, and so of all the rest. But as for those things which belong to them, (as Numbers, Cases, Genders, Declensions, Conjugations, &c.) These are not always the same in both the Languages.

A Noun is the Name of any Thing or Person. And if the Noun signifie the substance of the thing, then it is called a Noun Substantive, as *a Book, Liber*, &c. But if it signifie only some [Concrete] Quality belonging to that thing, then it is called a Noun Adjective; as *Good Bonus*, &c. When it is the proper Name of any Man, Woman, Countrey, or any other one particular thing, then they call it a Noun Substantive Proper, as *Edwardus Edward*, &c. But when it is such a Name as is Common to all of the same kind, then it is called a Noun Substantive Common; as *Homo a Man, Puer a Boy*. A

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Pronoun. A *Pronoun* is a little word which supplies the Place of a Noun: as when in stead of naming my Name I say *I*, and in stead of naming your Name I say *You*, and in stead of naming his Name *He*, such a one, or such a one, &c. And as among the Nouns some were Substantive, and some were Adjective; so it is here among the *Pronouns*. For *Ego I*, *Tu thou*, *Sui of himself*, or of themselves, and *Quid what*, are Substantives; the rest (which will be mention'd anon) are *Adjectives*.

Verb. The *Verbs* are the principal words in all Languages whatsoever, and they are all those words, which (in the Dictionary) have to set before them, as *to be esse*, *to have habere*, *to sit sedere*, &c. When they have, or may have the Persons joyn'd with them, as *I am*, *Thou hast*, *He or she sits*, &c. Then they are call'd Verbs Personal: but when they have only *It* before them, then they are called Verbs Impersonal; as *It is est*, *It rains pluit*, &c.

Participles. *Participles* are words derived from Verbs, from whence they have some signification of time, but in all other things do exactly agree with Nouns Adjectives: as from *amare* to love, comes *amans* loving, *amatus* loved, &c.

Adverb. The *Adverbs* are to the Verb, as *Adjectives* are to Substantives, i.e. they are (generally) joyn'd to the Verbs, to express some circumstance or quality, as *to write well*, *to speak softly*, &c. (In *English* they generally end in *-ly*.)

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The *Conjunctions* joyn Words and Sentences together; as *Both you and I*, Conjunction. *Either day or night*, *Neither Fish nor Flesh*, &c.

Prepositions are set before other words, either in Composition or Government of Case. Some are never set alone, but are alway joyn'd to other word, as *an*, *di*, *dis*, *re*, *se*, *con* : and others are sometime set alone, and sometime compounded; as *contra* against, and *contradico* to gainsay, &c. Of their Government hereafter.

The *Interjections* are those words that express some sudden affection of the Mind; as *O!* *Alas*, *Eheu!* &c.

These General things of the Eight Parts of Speech are Common to both Languages. But there are many Accidents or Things belonging to them, which are not the same in both.

Nouns Substantive, or the Names of Things themselves, (on which their Qualities, and every thing else in a Sentence doth depend) as also the Pronoun-Substantives (which are put in stead of the Nouns) and the Verbs, these have two Numbers both in *English* and *Latin*. When we speak of one single thing, that's the singular number, as *unus lapis*, one stone; but when we speak of more then one, 'tis put in the Plural Number, as *plure lapides*, more stones.

In *English* the Plural Number is generally formed from the Singular, by adding thereto *s*, as *one hand*,

two

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two hands, &c. with no more Syllables then were in the Singular. But when the Singular Number ends in *-se, -ze, -x, -sh,* or the soft *-ce, ge, and -ch,* the *s* that is added cannot be heard in the sound, except it make another entire syllable. And therefore after *x, sh, and ch,* it hath also an *e* added with it, as *Fox-es, Rush-es, Church-es, &c.*

Some words keep their old Dutch Plural in *-en,* as *Oxen, Chicken, Men, Women, Brethren, Children.* Cow makes *Kine,* and Sow *Swine.* House makes *Houses* and *Houſen* both. *Mouse, Louse, Foot, Goose, Tooth,* make in the Plural *Mice. Lice, Feet, Geese, Teeth.* A Sheep (or *Mutton*) is the same in the Plural; but a Ship (at sea) makes *Ships.* Horse is both singular and plural; and so is Fish, which also makes *Fishes.* *F* in the singular is oftenturn'd into *V* in the Plural: as *Wife, Knife, Life, Leaf, Sheaf, Self, Shelf, Staffe, Hulfe, Calf, Wolfe,* make in the Plural *Wives, Knives, &c.* yet this is not always. For we say in the Plural Number *Sarves, Dwarves, Wharves, Grievs, Reproofs, Strifes, Mischiefs, Reliefs, Hamkerchiefs, Hoofs, Roofs, Scoffs, Skiffs, Sheriff, Puff, Muffs, Ruffs, Cuffs, &c.*

Thus the English words are made Plural by adding generally an *s,* and sometimes an *n.* But the Latin Plurals are various, and cannot be known but by the Five Declensions, to be spoken of hereafter.

Sometimes we meet with Plural Adjectives put substantively: as *Goods* (for good things) *Blacks* (for Black Moors, Colours) &c. *Riches* is not a word of the Plural, but Singular Number, from the French *Richesse*

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Richesse: however Custom play the Tyrant.

The *Pronouns* are irregular in all Languages, and will be best learnt, by seeing them together in their proper place: As also the Verbs.

And beside these, no other word in *English* hath any Plural Number different from the Singular. But in *Latin* all their *Adjectives* and Participles have a Plural Number distinct from the Singular.

This is the Difference and Agreement of the two Languages in point of Number.

The next thing to be considered is the Cases.

The word as it is plainly set down in the Cases. *Dictionary*, is the Nominative Case; and beside that, there is but one more in *English*, viz. the Genitive: and that only in Substantives and Pronouns, but not in Adjectives and Participles, as it is in *Latin*.

This *Genitive* in *English* is formed from the Nominative, by adding either *-s* or *-es* (as was said before) both to the Singular and Plural Number: as *St. Maries Church*, *the Children's Bread*, *the Churches Peace*, &c. In this we agree exactly with the *Dutch*, who say [*Peter's book*], as well as we; but [*Peter his book*] is neither *Dutch* nor *English*. And though we render it sometime by the Preposition *of* (as they do by *Van*) which is equivalent to a Genitive Case, yet that is not properly a Genitive Case, because the Case is an altering the Termination or ending of a word.

But beside this Nominative and Genitive, there are

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are in *Latin* four Cases more, which are called, *The Dative, the Accusative, the Vocative, and the Ablative.* Yet all words in *Latin* are not formed into these Cases alike, but after five several ways, which are called the five Declensions of Nouns Substantive.

The Examples in the Common Grammar are, 1. *Musa.* 2. *Magister & Regnum.* 3. *Lapis.* 4. *Manus.* 5. *Meridies.* But in the second Declension, instead of *Magister*, *Dominus* had been a better example, because the most usual Termination: In the fourth *Fructus*, or some other word of the Masculine Gender, because the Feminines are but few: And in the fifth *facies*, or some other entire Feminine; because there are no Masculines but *Meridies* and *Dies*, and *Meridies* wanting the Plural Number. If you ask how you shall know what Declension any Noun belongs to, I answer, Not by the Nominative, but by the ending of the Genitive Case singular or plural, which is always express'd in the Dictionary. And though the *English* have no proper Cases, yet we commonly Answer the Cases thus;

The Nominative and Accusative have no signes to distinguish them, only one comes before the Verb, and the other follows it. The Genitive has *of* before it, the Dative *to* or *for*, the Vocative *O*, the Ablative *in*, *with*, or *thar*, &c.

Adjectives also are declin'd, but not exactly like the Substantives. For if (in the Dictionary) they have three Terminations, they are declin'd throughout like *Bonus*: if they have

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have two, like *Tristis*: if but one, like *Felix*.

But beside the declining, Adjectives are also compared. And here we shall fall in Comparison with the *English* again. For though our Adjectives in *English* are not declined, yet they are compared, as the *Latin* are; that is, two several ways, either by Signs or by Terminations.

The Signs in *English* are *more* and *most*; in *Latin* *magis* and *maxime*; as, pious *pius*, more pious *magis pius*, most pious *maxime pius*. And thus all *Latin* words are compared which have a Vowel (*e*, *i*, or *u*) before *-us*.

The Terminations in *English* are *-er* and *-est*. In *Latin* the Comparative (which in respect of some other, raises the signification of his Positive, which sets down the Quality absolutely) ends in *-or* and *-ius*, as, from *durus* hard, is formed *durior* and *durius* harder, Gen. *durioris*, &c. The Superlative (which exceeds the Positive in the highest degree) ends either in *-limus*, *-rimus* or *-simus*. In *-limus* there are but three, as from *facilis* easie, *humilis* low, *similis* like, comes *facillimus*, *humillimus*, *simillimus*, easiest, lowest, likest, or most easie, &c. In *-rimus* are all those whose Positives end in *-er*, as from *pulcher* fair, *pulcherrimus* fairest. In *-simus* are all the rest, as *durissimus* hardest, *utilissimus* most useful, &c.

In the declining of Adjectives, you may wonder, perhaps, at so many several Terminations in one and the same Case; but the meaning is this.

Genders.

The

THOMAS G

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The Adj. & tives do not signifie the things themselves, but only some Qualities or Accidents that belong to those things. And as those Qualities cannot be of themselves without being in those things; so they are never set alone by themselves, but are always joyn'd with the Substantives which signifie the substance of those things in which the Qualities are. And as they are always set together, so they must also agree together, *i.e.* The Adj. & tives must always be put in the same Case, Gender and Number, as the Substantives are. Now to put them in the same Case and Number, is an easie thing; for they are no more but the very same as were in the Substantives. But the several Terminations in the same Cases are to signifie their several Genders. For where you see three Terminations, the first is *Masculine*, the second *Feminine*, and the third is *Neuter*. Where there are two Terminations, the first is *Masculine* and *Feminine*, and the second is *Neuter*. Where there is but one Termination (in any case) that one Termination answers all the three Genders.

And this is the reason why we must also learn to know the Genders of the Substantives. In *English* we have none, but in *Latin* there are those three mentioned before. For some are *Masculine*, some *Feminine*, and some are *Neuter*, *i.e.* neither one nor other.

Now this Gender of the Substantive is known several ways, either by their signification, termination, declension, or increase of the Genitive Case. And though some general Rules might be laid down at first,

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first, yet they would be very imperfect: and till the Judgements of Children are ripe enough to comprehend these things more fully, I think the best way is to consult the Dictionary, where the Gender of every word is let down with it.

The *Pronouns* (as was said before) are irregular in both the Languages, and will best be learnt by a Collateral Comparing them together.

Singular.	Plural.
<i>Nom.</i> Ego I.	Nos we
<i>Gen.</i> Mei of me.	Nostrum of us.
<i>Dat.</i> Mihi to me.	Nobis to us.
<i>Accus.</i> Me mee.	Nos us.
<i>Ablat.</i> a Me from me.	a Nobis from us.

<i>Nom. & Voc.</i> Tu thou.	Vos ye, you.
<i>Genit.</i> Tui of thee.	Vestrum of you.
<i>Dativ.</i> Tibi to thee.	Vobis to you.
<i>Accus.</i> Te thee.	Vos you.
<i>Ablat.</i> a Te from thee.	a Vobis from you.

Singular and Plural.

Genit. Sui of himself or themselves.
Dat. Sibi To or for himself or themselves.
Accus. & Ablat. Se himself or themselves.

The *English* Nominatives *my self, themselves, &c.* are made in *Latin* by *Ipsē & Ipsi*: as, *Ego ipse* I my self, *Nos ipsi* we our selves, *Ille ipse* he himself, *Illi*

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ipsi they themselves, *Res ipsa* the thing it self.

The Genitives *mei*, *tui*, *sui*, *nostri* and *vestri*, of me, &c. are seldom used either in *Latin* or *English*; but in stead thereof their Possessives, *meus* my (or mine) *tuus* thy, *suus* his, (her or their) *oster* our, *vester* your; mine, thine, his'n (hers or theirs) ours, yours, are used in *English* when their Substantives are understood: as, *This book is mine*, i.e. *my book*, &c. *His* and *Hers* are also made in *Latin* by the Genitive. Sing. of *Ille*, *Ipse*, *Iste*, *Hic* & *Is*; as *Illius*, *Ipsius*, *Istius*, *Huius* or *Ejus* *Liber* his or her book; and theirs by the Genitives Plur. *Illorum*, *Ipsorum*, *Istorum*, *Horum*, *Eorum* or *Earum*, &c.

Qui, who? *Quid*, what?

Qui, *quæ*, *quod*, which, (and sometimes who or that) they make all in the Gen. *Cujus*. whose or whereof, (like *Ejus* his or thereof) Dat. *Cui*, whereto, to whom, or to what, &c.

Ego & *Nos* are the first Person,

Tu & *vos* are the second;

Ille, and all other Nouns are the third.

The Consideration of these things will tend to the Clearing the most difficult part of *Syntaxis*.

In *Latin* they divide the Verbs into four Verbs. sorts, *Active*, *Passive*, *Neuter*, and *Deponent*.

The *Active* and *Neuters* end in *-o*. the *Passive* and *Deponents* end in *-er*: but the difference is this, A Verb *Active* ends in *e*, and by putting *to* it may be made *passive*, as *amo* I love, *amor* I am loved: but a Verb *Neuter*, though it end in *o* like an *active*, yet cannot take *r* to make him *passive*; as
from

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from *Curro* I run; there is no *Curror* I am run, &c. And a Verb Deponent, though it end in *y* like a Passive, yet cannot put away *r* as a Passive may; as from *loquor* I speak, there is no *loquo*, &c. (*Sum*, I am, shall be consider'd by it self.)

We spake of the Numbers before, for in this particular the *English* and *Latin* both agree; as *Ille amat* he loves. Plur. *Illi amant* they love.

But besides the alteration that happens on the account of the Plural Number, the Verbs do suffer more alterations on several other accounts; as of Voices, Moods, Tenses, Persons and Conjugations.

The way as the Verbs in *o* are formed, is Voices: called the Active Voice, because most of the Verbs are active: and the way as the Verbs in *or* are formed, is called the Passive Voice, because most of those Verbs are Passive.

In *English* we have no Passive Voice, but make it up with the Verb *I am*, and the Passive Participle, as *I am loved*.

The Moods are the Manners of signifying. Moods.

The Indicative declares Demands or Doubts; as *I love, do I love?*

The Imperative Commands, Entreats, Exhorts or Permits; as *Let me love*.

The Subjunctive depends upon some other Verb in the same Sentence, with some Conjunction or indefinite between; as *he's mad, if he love*.

The Infinitive has commonly this Sign, *to, how'to,*

b a

or

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or to be, after other Verbs or Adjectives; as I desire to love, worthy to be loved.

The Verbs in *English* do suffer no alteration on these Accounts; only the personal Terminations *-est* and *-eth* are omitted; when the *Latin* use the Imperative Mood, and after some Conjunctions and Adverbs, which make the *Latin* be the Subjunctive Mood. The word *To* (which commonly expresses the *Latin* Infinitive) is often omitted, viz. after *do*, *will*, *shall*, *may*, *can*, and their pretertenses, *did*, *would*, *should*, *might*, *could*, also *must*, *let*, *bid*, &c.

As for the Tenses or Times, the natural Tenses. and proper number is three (as it is in the Eastern Tongues) because all time is either past, present or to come. In *Greek* the number is encreased to eight or nine, in *Italian* to seven, in *French* and *Spanish* there are six. In *English* (as in *Dutch*) we have properly but two; but by the help of Auxiliary Verbs we make up as many as there are in *Latin*. But they might better be suited together (both for the turning of *Latin* into *English* and *English* into *Latin*) than they are in the common Types, as shall be seen anon.

When we spoke of the pronouns, there Persons. was mention made of the persons, which are three in both Numbers; *I*, *Thou*, *He*, (or *She*) for the Singular; *We*, *Ye*, and *They* for the plural.

And every one of these doth cause an alteration in the Terminations of the *Latin* Verbs: but in *English* there is no change at all made by any, save the

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the second Singular, and sometimes the third ; as thou lovest, he loveth or loves. In all the rest the word is the same ; as I, we, ye, they—love ; I, he, we, ye, they—loved, &c.

The Conjugations are four ; and they are the same in Verbs as the Declensions are in Nouns. But as there was no difference of Declensions in the English Nouns, so there is no difference of Conjugations in the English Verbs.

Ben. Johnson ('tis true) makes four Conjugations in English, to answer the Latin four : but in this particular the Grammarian was as bad, as the Poet was good. Dr. Wallis in the Preface to his English Grammar, speaking of him in particular and other English Grammarians, hath this passage ; *Omnes enim, &c.* i. e. All of them forcing our English Tongue too much to the Latin Method, have delivered many useless precepts concerning the Cases, Genders and Declensions of Nouns, the Tenses, Moods and Conjugations of Verb, as also the Government of Nouns and Verbs, and other such like things, which our Language hath nothing at all to do with, &c.

But in Latin I say there are four Conjugations, or four several ways of forming their Verbs. And as the Declensions of Nouns are distinguished by the ending of the Genitive Case, so these four Conjugations are distinguished by the Vowel before *-re*, in the Infinitive Mood, which may be found in every Latin Dictionary. The first is like *amare*, the second like *docere*, the third like *legere*, the fourth like *audire*.

That

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That which occasioned their dividing the *English* Verbs into Conjugations, was the several Irregularities in the Preterimperfect Tense and the Passive Participle, and that which occasioned their dividing them into just so many, was to suit them to the *Latin*. Now, though we have properly but one, yet if that distinction into four would any ways assist us in the turning of *Latin* into *English*, or back again. it might have seem'd more tolerable; but because there is no Analogie at all between them, it would only breed the more confusion and obscurity. Yet the knowledge of these things will be of exceeding great use. For the Present Tense only, (or Infinitive Mood, which is all one) being plainly set down in the Dictionary, when children meet with these irregular words, they know not what to look.

English.
Preter-
tense.

Take notice therefore that the preterimperfect tense and the passive participle are regularly the same, and that the preterperfect and preterpluperfect tenses are made up of that participle (which usually ends in *-ed*) and the Auxiliary Verb, *I have, I had*: as, *I loved, I have loved, &c.* Of this sort there are about 1300. The Irregulars are hardly 200 in all.

When the Termination *-ed* is contracted into *-'d* or *-'t*, it is commonly known by that *Apostrophus*, as *plac't* or *plac'd* for *placed, &c.*

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In some words whose present tense ends in *d* or *t*, the Preterimperfect tense and Participles are the same as the Present tense; and then the sense of the Place and auxiliary Verbs must distinguish them. 'Tis very probable they are Contractions of *-ed*, and so should be writ with a double *ad* or *tt*: as, *I have readd, sheadd, shreadd, spreadd, castt, hitt, knitt, hurtt, putt, shutt, sett, slitt, splutt, thrustt, wettt, sweattt*.

But the greatest difficulty is in those that alter the Vowels also. They might be ranked under several Heads, but I have chosen to set them Alphabetically; first, those that alter the Preterimperfect tense (the Passive Participle being the same therewith,) and then those that have a Passive Participle distinct therefrom.

T A B. I.

Present tense	Preter tense and Partic.	Present tense	Preter tense and Partic.
<i>Abide</i>	<i>abode</i>	<i>buy</i>	<i>bought</i>
<i>awake</i>	<i>awoke</i>	<i>Catch</i>	<i>Caught</i>
<i>Bend</i>	<i>Bent</i>	<i>creep</i>	<i>crept</i>
<i>unbend</i>	<i>unbent</i>	<i>Deal</i>	<i>Dealt</i>
<i>bereave</i>	<i>bereft</i>	<i>dig</i>	<i>dug</i>
<i>beseech</i>	<i>besought</i>	<i>dream</i>	<i>dreamt</i>
<i>bind</i>	<i>bound</i>	<i>dwell</i>	<i>dwelt</i>
<i>unbind</i>	<i>unbound</i>	<i>Feed</i>	<i>Fed</i>
<i>underbind</i>	<i>underbound</i>	<i>feel</i>	<i>felt</i>
<i>bleed</i>	<i>bled</i>	<i>fetch</i>	<i>fet</i>
<i>breed</i>	<i>bred</i>	<i>fight</i>	<i>fought</i>
<i>bring</i>	<i>brought</i>	<i>find</i>	<i>found</i>
		b 4	Present

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Present tense	Preter tense and Partic.	Present tense	Preter tense and Partic.
flee	fled	send	sent
fling	flung	shine	shone
Geld	Gelt	sit	sate
guild	guilt	sleep	slept
gird	girt	smell	smelt
undergird	undergirt	spell	spelt
grind	ground	spill	spilt
Hang	Hung	spend	spent
have	had	spin	spun
[behave	behaved]	stand	stood
hear	heard	understand	understood
Keep	Kept	withstand	withstood
Lay	Laid	stick	stuck
lead	led	sting	stung
leave	left	sweep	swept
lend	lent	Teach	Taught
lose	lost	unteach	untaught
[loose	loosed]	tell	told
Make	Made	foretell	foretold
mean	meant	think	thought
Ow	Ought	bethink	bethought
Rend	rent	Weep	Wept
Say	Said	wind	wound
So Gain say		work	wrought
seek	sought	wring	wrung
sell	sold		

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T A B. II.

Pres.	Pret.	Part.	forſake	forſook	forſaken
Bear	B ^e re	Born	freeze	froze	frozen
So Forbear			Get	Got	Goten
begin	began	begun	So beget		
bid	bade	bidden	forget		
So Forbid			give	gave	given
beat	beatt	beaten	So forgive		
bite	bit	bitten	go	Went	Went
blow	blew	blown			gone
break	br ^a ke	broken	So forego		
Chide	Chid	Chidden	Undergo		
chooſe	choſe	choſen	grow	grew	grown
	{ clave	cleft	So overgrow		
cleave	{ cleft	cloven	Help	Helped	Holpen
	{ clove		hew	hewed	hewn
come	came	com'n	hide	hid	hidden
So become			hold	held	holden
Overcome			So behold		
crow	crew	crowed	Uphold		
Dare	Durſt	Dared	Withhold		
do	did	done	Know	Knew	Known
So undo, &c.			So foreknow		
draw	drew	drawn	Lie	Lay	Lien
So withdraw			Mow	Mow'd	Mown
drink	drank	drunk	Ride	Rid	Ridden
drive	drove	driven		Rode	
Eat	Ate	Eaten	ring	rang	rung
fall	fell	fallen	riſe	roſe	riſen
So befall.			So arie		
fly	flew	flown	run	ran	runn
					So

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Pres.	Pret.	Part.	Pres.	Pret.	Part.
So outrun.			stink	stank	stunk
See	Saw	Seen	stride	strid	stridden
So foresee			strike	strook	stricken
Oversee			spit	spat	spitten
seeth	sod	fodden	strive	strove	striven
shake	shook	shaken	swear	swore	sworn
shear	shore	shorn	So Forswear.		
shew	shew'd	shewn	swell	sweld	swollen
shoot	shot	shot	swing	swang	swung
		shotten	swim	swam	swum
So overshoot			Take	Took	Taken
shrink	shrank	shrunk	So betake, mistake.		
sink	sank	sunk	overtake, undertake.		
slay	slew	slain	tear	tare	torn
slide	slid	slidden	thrive	throve	thriven
So backslide			throw	threw	thrown
sling	slang	slung	So overthrow		
smite	smote	smitten	tread	trod	trodden
snow	snew	snow'd	Win	Wan	Won
sow	sowed	sown	wear	wore	worn
speak	spake	spoken	weave	wove	woven
So bespeak			So Interweave.		
spring	sprang	sprung	write	writ	written
steal	stole	stolen		wrote	written

Before any Verb can be entirely for-
 Auxiliaries med, it is requisite to say something of
 the English Auxiliaries; because (as
 was said before) we have but two distinct Tenses,
 and

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and all the rest are made up of them. They are these.

{ Pres. Sing. *I do, thou dost, he doth.* Pl. *We, Ye, They do.*

{ Preterimp. *I did, thou didst, he did.* Pl. *We, ye, they did*

{ Sing. *I have, thou hast, he hath;* Pl. *We, ye, they have.*

{ Preter. *I had, thou hadst, he had;* Pl. *We, ye, they had.*

{ Sing. *I shall, thou shalt, he shall;* Pl. *We, ye, they shall.*

{ Pret. *I should, thou shouldst, he should;* Pl. *we, ye, they*
(*should.*)

{ Sing. *I will, thou wilt, he will;* Pl. *We, ye, they will.*

{ Pret. *I would, thou wouldst, he would;* Pl. *We, ye, they*
(*would.*)

The Preterimperfect Tenses *should* and *Should* *would* are most commonly made by particular Verbs *Deberem & Vellem*: but when they are used as Auxiliaries (which is but seldom) they make the following Verb to be put in the same (*i. e.* the Preterimperfect) Tense of the Subjunctive Mood.

The rest are seldom made by particular Verbs, but are only Signes that the following Verb is to be of such or such a Tense, *viz.* *I do*, of the Present; and *I did*, of the Preterimperfect tense. So that in *English* the Verbs have a double form

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form, I love or I do love, I loved or I did love: the difference is, that *I do* and *I did love*, have a greater emphasis on them than *I love* and *I loved*.

Sometimes *have* and *had* are particular Verbs (*viz.* when they denote possession, and have a Noun following of them) and are made by *habeo* and *habui*, &c: but when they are joyn'd with any Verb, they are then Auxiliaries, and put that other Verb in the Preterperfect and Preterpluperfect Tenses.

Shall and *Will* are Signes of the Future Tense: but yet when *Will* is more then ordinarily emphatical, and signifies to desire greatly, then it is made by *Volo* or some other particular Verb.

The present tense *may* and the preterimperfect *might*, are sometimes Signes of those Subjunctive tenses, and sometimes made by particular Verbs, as *Licet*, *licuit*, &c.

The pres. *can*, and its preter *could*, are seldom or never Signes, but are generally made by *possum*, *potui*, &c.

But the most usual and useful of these Auxiliarie Verbs, is that which they call the Verb Substantive, *I am*. 'Tis irregular enough, as it often happens, that those things which are most vulgar, are most irregular.

Indic. Pres. sin. *I am, thou art, he is*; Pl. *We, ye, they are*.

Preterimp. *I was, thou wast, he was*; Pl. *We, ye, they were*.

Preterperf. *I have been, thou hast been*, &c.

Preterplup. *I had been, thou hadst been*, &c.

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Fu. *I will or shall be, thou wilt or shall be, he will or shall be*
Pl. *We shall or will be, ye-t hey-will or shall be.*

[So that in the same sense as we say *I* or *we shall*, in the same sense we say *thou wilt, he, ye, they will*. And in the same sense as we say *I* or *we will*, in the same sense we say, *thou shalt, he, ye, they shall*. Because, as in the first Person (Sing. and Plur.) *shall* doth barely foretel, and *will* doth promise or threaten; so on the contrary, in the second and third Persons, *shall* doth promise and threaten, & *will* doth barely foretel]

Imper. *Let me be, be thou, let him be;*

Pl. *Let us be, be ye, let them be.*

Subj. *If I be, if thou be'st, if he be, &c.*

Imperfect. *If I were, if thou wert, if he were, &c.*

And so after *That, Although, Whether, and* (it may be) at some other times. The rest of the Tenses are the same as in the *Indicative*.

Infin. Pres. *To be*. Pret. *To have been*. Part. *Being*.

When this Verb is a Verb Substantive, 'tis rendred in *Latin* by *Sum* all along, The Use of except *Being*, which is either borrowed this Verb. from *existo*, or is not made at all. (Of this more hereafter.) When 'tis an Auxiliary, 'tis alway joyn'd with a participle, either active or passive; as *I am reading lego, I am readd legor, I was reading legebam, I was readd legebar, &c.* Every passive voice (as was said before,) is made of this Verb and the passive participle: but yet this Verb and passive participle are not alway to be made by a passive verb. For, as that and the active participle do express all tenses in the active voice, so that and the passive participle do often express the last three tenses in the same voice.

Am for
Have.

You

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You had an Example of the first before, *I am*, and *I was reading*, is the same as *I do*, and *I did read*, &c. and this happens out in Verbs Active as well as Neuter: the other happens only in Verbs Neuter, which never have any passive voice; as *We are agreed* *Convenimus*, *They were set down*, *Confedere* for *Considerant*, *When they shall be set down*, *Cum considerint*.

Take notice on the other hand, that *Have* for when the Latin Verb is a Deponent, *I am*, *have*, *I had*, *I shall have*, is rendred by the Tenses of *Sum*; as *I have spoken*, *loquutus sum*, *I had spoken*, *loquutus eram*, *When I shall have spoken*, *cum loquutus fuero*: in stead of that improper (because unusual) *English*, *I am-I was-I shall be-having-spoken*.

These are the most material Observations concerning the Auxiliary Verbs. And any one that considers what has bin said, may of himself be able to suit the *English* and the Latin Verbs, a little better than in any common Types yet extant. I'll only put you in the way, and then pass on to what remains.

Indicat.

✓ *Lego*, *I read*, *I do read*, *I am reading*, &c.

N B. *Legebam* *I readd*, *I did read*, *I was reading*, &c.

Legi *I readd*, *I have readd*, *I have been reading*, &c.

Legeram *I readd*, *I had readd*, *I had bin reading*, &c.

Legam *I shall or will read*, *or be reading*, &c.

Imper. *Let me read*, &c.

Non lego, *I read no*, *I do not read*, *I am not reading*, &c.

Legone

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Legone? Do I read? Am I [a] reading, &c.

{ *Do not I, Do I not read?*

Nonne lego?

{ *Am not I, am I not reading? &c.*

For a Close to this first (and most principal) part. I shall adde the six Common Figures, which properly belong thereto.

A Letter or Syllable is added,

1. To the beginning of a word by the figure *Prosthesis*, as *sneeze* for *neeze*, &c.

2. To the middle, by *Epenthesis*, as *Abraham* for *Abram*, &c.

3. To the end, by *Paragoge*, as *Margin* for *Mar-*
gin, &c.

A Letter or Syllable is taken away,

1. From the begining of a word by the Figure *Apharesis*; as, *Dropsy* for *Hydropy*, *'rest* for *arrest*, *'rise* for *arise*, *Squire* for *Ejquire*, *'tis*, *'twas*, *'twill*, for *it is*, &c. *'twixt* for *betwixt*, *let's* for *let us*, *for's* life for *his life*, *I'll*, *thou'll*, *he'll*, *wee'll*, *you'll*, *they'll*, for *I will*, *thou wilt*, &c. *I'm*, *thou'rt*, *he's*, *there's*, *wee're*, *you're*, *they're*, for *I am*, *thou art*, &c. *Hee'd* for *he would*, &c.

2. From the middle by *Syncope*, as *P'lace* for *Pa-*
lace, *Bartlemew* for *Bartholomew*, *Dam'sel* for *Damo-*
sel, *Ven'son* for *Venison*, *Ecclus* for *Ecclesiasticus*, *Don't* for *do not*, *can't* for *cannot*; but *won't* for *will not* is rustical.

3. From the end, by *Apocope*; as *Ben.* for *Benj-*
min, *th' other* for *the other*, *tho* for *though*, *y're* for *you*
are,

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are, &c. I s' for I shall is very barbarous.

The mark that signifies the cutting off (in any of these places) is called *Apostrophe* or *Apostrophus*.

A larger Account of all our Abbreviations you'll have at the end of my Spelling Book, Printed for *Peter Parker*; These are the most material to our present purpose.

*For Mem'ries sake, take this Epitome;
To imitate the Learned Farnaby.*

*Prosthesis to th' beginning something puts:
From whence Aphæresis more often cuts.*

*Epenthesis to th' middle something puts:
And Syncope from thence more often cuts.*

*To th' ending Paragoge something puts:
From whence Apocope more often cuts.*

In Latin.

*Prosthesis apponit Capiti, Quod Aphæresis aufert:
Syncope de medio tollit, Quod Epenthesis infert:
Aufert Apocope finem, Quem dat Paragoge.*

Farn. Rhet.

PART II.

Parts of **A**s our Grammar was divided into *Erymologie* and *Syntax*, so again this *Syntax* (or *Construction*) is divid.d into *Concord* (or *Agreement*) and *Government*.

Concord plain. *Concord* is either plain or figurative. In the plain *Concord* these things are most remarkable.

1. All Nouns (both Substantive and Adjective) Pronouns and Participles which belong to the same thing, do all agree with one another in the same case: as, *Marcus Tullius Cicero*, that eloquent ambitious Oratour; all these words belong to *Cicero*, and therefore must all be put in the same Case.

2. A Verb personal agrees with his Nominative Case in Number and Person. This Nominative Case is commonly the first word in any sentence. When the Order is at any time interrupted, it may be found out, by asking *who* or *what* with the verb. That being known, there are but these two things to consider, the Number and the Person.

The Number is known by considering what was said before of forming the plural from the singular in *English*: and the Person, by remembring what was said in the Pronouns, *viz.* That all the words in the World are the third Person, except *Ego*, *Tu*, and their Plurals *Nos* & *Vos*, and the words that belong to them.

3. The Adjective (whether Noun, Pronoun, or Participle) agrees with the Substantive in Case, Gender and Number. These things have been explain'd

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plain'd already; and there wants only practice to perfect the understanding of them.

In this Concord, there's one little word *Qui* which has hitherto caused abundance of trouble, and that is *Qui*. In the Common Accordance, the Rules concerning it are twenty four. I shall reduce them to a very few, and those very plain.

The Direction of Mr. *Walker* (and of others after him) is to teach Children how to make up all those words that are wont to be left out in any English sentence; and in particular, the word which should be repeated again after the Relative. For this Relative is in sense always placed between two Substantives of the same kind, though the latter be frequently omitted in both Languages, and with this latter it must agree (whether it be express'd or no) in Case, Gender and Number. Now when *Qui* is which in English, the Substantive may tolerably (though not so properly) be repeated again; as, *There is no day in which [day] I do not plead, &c. Cic.* But when the English word is *who* or *that*, the word cannot be repeated again; as in that sentence, *This is the Pope that made the Priest, that made the God, that made the World, and all things: Choak-Pear for the Pope.* And when a Pronoun goes before *which*, it can in no wise be repeated again, as *I which know best, &c.* Besides, when *he* or *they* go before *which*, the Latin words *ille* and *ill* are omitted, and *Qui* stands alone for both. Nay, the Relative itself is often omitted, as, *This is the Book I writ, i.e. which I writ.* So that their main Rule will very much fail us. The Printer has spoil'd Mr. *Vases* Rule, and made it utterly un-

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intelligible. Therefore, to explain it yet more, I say, that by repeating where the sense will bear it, by supplying it when omitted, by asking the Question *who* or *what*? by variety of Examples, and a little of the Masters pains, the Judgement must be brought by degrees to discover the Antecedent, or the first of those two Substantives between which the Relative is alway supposed to be. When this Antecedent is found, the Number and Gender of the Relative is also found. (person is not a thing proper to *Qui*, but all words that belong to the personal Pronouns, are of the same person with them; as *I* which *I* say, and *I* Paul say; *which* and *Paul* are both the first person because of *I*.) so that nothing of difficulty remains but the Case: and that will be as plain as the rest to those that consider that which follows,

The *Englises* of *Qui* are *who*, *which*,

The Case. *that*, *as*, and sometimes nothing, as was said before. Who makes in the Genit. *whose* (or rather *who's*) in the Accusat. *whom*; the Signes of the other Cases are obvious. In Common Discourse we often hear *who* for *whom*, but never read it in any worthy Author. That word's dispatch'd. The other three, (*which*, *that* and *as*) are both the Nominative and Accusative Case: the other Cases are known by Signes or Prepositions, either prefixt, as *of* *which*, &c. or suffixt (with a change of *which*) as Gen. *whereof*. Dat. *whereto*, *whereunto*. Ablat. *wherein*, *whereby*, &c. so that all the difficulty is reduced to this, *viz.* to distinguish between the Nominative and the Accusative Case of *which* or *that*, (for *As* is but rarely used.) Be-
cause,

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cause, though in other words the Nominative comes before the Verb, and the Accusative follows it, yet here they both go before. But the Rule for distinction is plain enough express in our Common Grammar; viz.

When there comes no Nominative Case Rule. between the Relative and the [following]

Verb, the Relative is the Nominative Case to the Verb; as, *He is wretched that* [or *which*] *admires* *mon y*: but when there comes a Nominative Case between the Relative and the Verb, the Relative is such Case as the Verb governs (i.e. generally the Accusative) as, *He is happy that others harms make wary.*

This is the plain Concord, the Figurative Concord follows,

figurat. 1. By the Figure *Ellipsis*, the Nominative *Ego, Tu, Ille, Nos, Vos, Illi,* and *Homines* are frequently omitted; but not in *English*.

2. By the Figure *Enallage*, an Infinitive Mood, an adverb or part of a sentence may be the Nominative Case to a Verb, or the Substantive to an Adjective, This is Common to us both.

By this Figure, Adjectives are put Substantively: and Nouns of Multitude singular are sometime joyn'd to Verbs or Adjectives plural.

3. By the Figure *Syllepsis*, two or more Nom. Sing. with a Conjunct. between them have usually a verb plural; and two such Substantives have an Adject. plural which agree with the most worthy Person and Gender. But in things without life the Adjective is Neuter. These things are also common to us both.

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So much for Concord.

The other part of *Syntaxis* is Govern-
ment, which is to shew, how the depen-
dence of one word upon another causes it
to be put in such or such a Case. This
dependence is the same in all Languages, because it
is contain'd in the nature of the things; but the al-
teration caused upon that account is not the same.
For in some Languages the word that governeth is
changed, but in most the word governed. Hither-
to belongs much that was said in the first part of
Grammar; from whence must be remembred, how
in *English* we answer all the *Latin* Cases.

The Accusative is the same as the Nom. in all ex-
cept these few, *I, thou, he, she, we, ye, they* and *who*, which
make *me, her, him, her, us, you, them* and *whom*.

The Genitive is formed, either by adding an *s* to
the Nom. or setting the sign or preposition of before
the Accusative: (This takes in Nouns and Pronouns
too.)

The Dative is the prefixing *to* or *for* before the
Accusative.

The Vocative is the same as the Nom. in all. (*O*
me's a peculiar phrase.)

The Ablative is the prefixing to the Accusative
in, with, or some such Preposition, which (in *Latin*)
serves to the Ablat Case.

This foundation being laid, we'll go over them all
in order, observing the Agreement and the Difference
of both the Languages.

1. The Nom. Case has bin spoken al-
ready to in the Agreement between
that and the Verb. For every Nom. case

Construct. of
the Nomin.
Case.

comes

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comes (in sense) before some verb or other, though sometimes placed behind it, as *There was a man, Then came the Master*. &c. or at least it belongs to another Nom. case which did belong to that verb. And this is the reason that the Nom. case follows verbs substantive, passives and neuters of gesture. For if that case which comes before them should chance to be turn'd into any other case, (as sometimes it is) then must it in like manner be changed. Because all words that belong to the same thing, must be put in the same case.

2, Our Genitive that ends in 's is by Genit. case some Grammarians called an Adjective possessive; because it is made in *Latin*, as well by such an Adjective, as by the Gen. case of the Substantive: as *the Kings house*, is either *domus Regis*, or *Regia*, &c.

Schioppius's Rule for the Gen. case is this, Every Gen. case (in a *Latin* Construction) is the latter of two Substantives. And he makes it good in his Philosophical Grammar. But this is something wide of our Syncritical Method.

It was said before that *of* is a sign of the Gen. Of case, not that it is a real Gen in *English*, but that it is a sign that the word in *Latin* must be put in the Gen. case. Where we are now to consider the exceptions; and they are twofold: First, when the *English Of* is otherwise made in *Latin*; And secondly, when the *Latin* Gen. has other or no signes at all in *English*. For the first. *Of* after Verbs or Participles is usually made by a Preposition; yet after *pœnitet me*, I repent, *œdet me* I am weary, *pudet me* I am ashamed. *Of* is a sign of a Gen. case; as also (most commonly after Verbs of accusing, condemning and acquiting.

Some

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Sometimes of is the same as *concerning*, and is made accordingly by *de*, as likewise after *bene- & male-memor*. After verbals in *-bilis*, and participles in *-dus*, 'tis sometimes a sign of a Dative case.

After *dignor, dignus, indignus, opus & usus*, 'tis a sign of an Ablative case.

After words of *fullness* or *emptiness*, *praise* and *dispraise*, 'tis a sign of a Genitive or an Ablative.

Sometimes it is part of another word; as, *to ask counsel of Consule*, *what manner of Qualis*, *of late Nuper*, *of set purpose cogitato*, *of ones own accord, ultro*, *of mine meus*, &c.

Secondly, *interest* and *resert* it concerns, govern a Genitive without this sign (though it may be resolved thereby, as, *it is the concernment of*) except these particular accusatives, *mea, tua, sua, vestra, eujus*, (to agree with *negotia* understood) after *interest*; and *mei, tui, sui, &c.* in the Ablat. case after *resert*, to agree with the substantive *re* in composition

Reminiscor, obliviscor, memini, have a Gen. or an Accus. though this also may be resolved by *of*, as *I am mindful of*, &c.

At is sometimes a sign of a Gen. case; as, *we prize them all at one farthing*, &c.

Satago I mind, *misereor, miseresco, miseret, miserescit* me I pity, have a Gen. without any sign; though they may be resolved by one, as, *I am busie about*, *I have pity upon*, &c.

So Adverbs of *Time* and *Place*; as *pridie ejus diei*, &c

3. *Schioppin's* Rule for the Dative is, that every Dat. case is put *acquisitively*: that is Dat. case. (to our purpose) *to* and *for* the use, benefit or damage of another, are signs of a Dat. case.

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And here again we are to consider (as before) first, when these signs are otherwise made; and secondly, when the Dative Case has other or no signs at all.

First, *T* after *attinet, spectat, pertinet, provoco, laceſſe, nuſco, hortor*, and words of motion, as *ambulo, accedo, venio, tollō, deſcenſus, præceps, proclivis, pronus, &c.* is made by *ad*. To:

Sometimes it ſignifies *concerning* and is made by *de* or *ad*.

Sometime 'tis the ſame as *according to*, and is made by *ſecundum* or *ad*.

Sometimes 'tis the ſame as in comparison of, and is made by *pro*.

Sometimes it is put for *towards*, and is made by *in*, *ergo, &c.*

Sometime for *with* or *before*, as *apud me queritur*.

Sometime it is part of another word, as *to day* *hodie, to come* *futurus, &c.*

For (as well as *To*) hath various ſignifications, and ſo is variously rendred in *Latin*; For.
as may be ſeen at large in that excellent Treatiſe of *English Particles*. But as it is reſtrained in the Rule, for the uſe, benefit or damage of another, ſo it will ſeldome be made any otherwiſe than by the Dative Caſe, though ſometimes indeed it will: as, *pone molam*, I'll grind for you; ſo *tui gratia*, for your ſake; *Duodena deſcribit in ſingulos homines jumenta*, he laies out 12 Acres for every man; So *in pignus* for a pledge, *In uſu* for the uſe, &c.

Turpe eſt me non meminiffe, 'Tis a ſhame for me not to remember, &c.

This is the firſt ſort of Exceptions from the Rule.

The ſecond is, When the Dative Caſe is uſed without theſe Signs in *English*. 1. And

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1. And this happens out after certain Verbs and adjectives that signifie profit, favour, help, and their Contraries; as, *commodo, proficio, prosum, incommodo, noceo, officio, obsum, benedico, maledico, satisfacio, Auxilior, opemero, opitulator, subvenio, patrocinor, medeor, faveo, gratulor, parco, indulgeo, consulo, studeo, &c.*

2. Trust; as, *credo, fido, confido, fidem habeo, diffido, &c.*

4. Obeying, pleasing or resisting; as, *pareo, obedio, obsequor, obtempero, morem gero, servio, famulor, ancillor, vesificor, blandior, adulator, assentor, palpo, placeo, displiceo, dolet, repugno, resisto, adversor, pugno, reluctor, &c.*

5. Giving, promising, owing, paying; as, *do, tribuo, largior, trado, suppedito, praebeo, commodo, promitto, polliceor, spondeo, nubo, debeo, solvo, &c.*

6. Threatning and anger; as, *minor, minitor, interminor, Irascor, indignor, offendor, succenseo, &c.*

7. Commanding, perswading and shewing; as, *impero, jubeo, precipio, dominor, mando, suadeo, persuadeo, nuncio, renuncio, recuso, dico, monstro, indico, narro, ostendo, respondere, &c.*

8. Taking away and difference; as *Absum, adimo, aufero, eximo, demo, rapio, diripio, eripio, surripio, detraho, tollo, arceo, defendo, pello, diffideo, differo, discrepo, disto, dissensio, discedo, &c.*

9. Lastly some (but not all) compounded with those prepositions *prae, ad, &c.*

But to separate these, will require more time than at present I have. *Est vel suppetit mihi*, is a peculiar phrase. This Catalogue perhaps is not absolute yet much cannot be wanting, and I hope ere long to have it more compleat.

4. The Accusative Case either follows a Verb. (or Verbal word;) or else is governed of prepositions serving to the Accusative Case. These

The Accusative Case.

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These Verbs will happen to be of all sorts: Sometimes Passive, as *I am taught Grammar*, and this is when their Actives will have two Accus. Cases: sometimes Neuter, See the Catalogue in the *Oxford Grammar*, P. 43. And sometimes Deponents, *ibid.* For as Actives are sometimes taken absolutely without any Case, so Neuters, Deponents and Passives are sometimes taken Actively: as may there be seen at large. But that which naturally and most commonly governs an Accus. is a Verb Active and they that govern any other, are particularly mention'd under the several Cases.

The Prepositions that govern an Accusative Preposit. Case are Enumerated in all Grammars. Mr. Farnaby has comprised them in four verses thus,

*Ad penes, adversus, cis, citra, circiter, extra,
Erga, apud, ante, secus, trans, supra, versus & intra,
Ultra, post, prater, propter, prope, pone, secundum,
Per, circum, circa, contra, juxta, inter, ob, infra.*

Some of these Prepositions are wont to be omitted in Latin.

Ad: as, *Eo Londinum*, I go to London, &c.

Circa: as, *Homo id ætatis*, a man of (or about) that Age. Sometimes in Latin and in English too: as,

Latius [id] *quinque pedes*, [for] five foot broad, &c.
[Pridie] [ante] *Calendas*, The day-before [before] the Calends.

Multos abhinc [ante] *annos*, (Before) many years ago,
Vixit [per] *centum annos*, He liv'd [for] 100 years, &c.

See the various Significations of the Latin Prepositions, at the end of Mr. Hughs's Vocabulary.

5. When we call or speak to any one, we use the Vocative case. and that absolutely, without being govern'd of any thing else. It is sometimes joyn'd

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joyn'd with O (or some other Interjection) but is not govern'd of them. For Interjections govern no cases; and are oft n joyn'd with Nominatives and Accusatives, which depend upon something else understood.

6. Every Ablative case is governed of a Pre- The Ab-
position serving to that Case. These are com- lar. case.
prized in two Verses by Mr. *Hughes* in his fore said Voca-
bulary.

*Abs (ab & a) sic absque palam, de (ex, e,) sine, coram,
Cum, pro, pra; tenuis, & plurali cum Genitivo.*

Here also take in those that govern both.

Hunc, super, in, subter, sub, clam, Quantumque requirunt.

When they govern one, and when the other case, is sufficiently explain'd in the same Vocabulary, and almost all Grammars. Our principal business here is to consider which of them are omitted in *Latin*, when they are express'd in *English*. For upon the knowledge and consideration of this doth very much depend.

Preposit. *A, ab : a; Aegypto remeans, passing from
understood. or by Egypt, &c.*

*A, ab, cum : a; culpa pallefcere, to look pale with guilt;
Ense perforatus. run through with a sword, odio prosequi,
to pursue with hatred, i.e. to hate, &c.*

*A, pra : as, sesquipede altior, higher by a foot and
half, doctior ceteris, more learned than the rest. &c.*

*De, e, ex : as, plenus vine; full of wine; Tauro sacrificare,
to sacrifice with a Bull; Vivitare lolie, to live upon dard-
nel; Vescor carnibus, I feed upon flesh; Nitox hasta, I lean
on a spear; Virtute clarus famous for valour; so after nas-
cor, natus, creor, creatus, satus, prior, ortus, oriundus, edi-
tus, dignus, &c.*

*In : as loco Parentis. in lieu (or stead) of a father, Pri-
ma luce, by break of day; omnibus horis, at all times; de die
Car-*

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Carthagine, he dwells in (or at) *Carthage*, &c. When these Names of Places are the first or second Declension and Sing Numb. they are put in the Gen. case, which is the latter of two Substant. *in* and *urbe* being both understood, as *Roma* in or at *Rome*, for *in urbe Roma*, &c. *Domi me contineo*, I keep at home or in the house. *Domi* (at home) is put for *in aedibus domi* (or *domus*) in the rooms of the house, or about the house. For *Aedes* in the Sing Numb. is only a Church, Temple, or such a house as is all but one room; and *Aedes* in the Plural Numb. is such a house as is divided into rooms, floors, &c.

After some few Verbs that have an Ablat. case, there is no Preposition express'd in *English*, and according to the present use of the Prepositions, none are applicable to them (without being forced) in *Latin*. *Fungor*, I discharge; *fruo*, *potior*, I enjoy; *utor*, I use; *Carco*, *geo*, *induo*, *geo*, I want. These are all the Exceptions from the General Rule for the Ablat. case.

Now these Prepositions being so frequently omitted, gave occasion to our Common Grammar, to take notice of the other words that were express'd, as if the Ablative case were govern'd of them; supposing that method nearer the sense and capacity of children. But when two Substantives, or a Substant. with an Adject. (of any sort) were set alone, and nothing else did appear, which might give any shew of dependance; it was then called the Ablat. case absolute (as if it did depend upon nothing) though a Preposition then as plainly understood as in any of the rest.

The turning such Phrases into *English*, shall be considered in another Treatise: the turning such *English* into *Latin* is the present business.

For though there be really no Ablat. case put absolute.

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ute, though they are always turn'd into a *Nomin.* in English, and though the strict Translation of them (without a *Periphrasis*) be very improper, yet because such things are sometimes met withal, they must of necessity be considered.

Examples of the Participle of the Pres. tense are very rare, yet some there are, 1 *Ki.* 2. 32. *My father David not knowing thereof*, 1 *St.* 28. 31. *No man forbidding him*, &c. These are (in *Latin*) the Ablat case put absolute, because there is nothing in the sentence exprest, on which they do depend.

Exists the *Latin* word for *being*, between two Substant. is wont to be omitted, *Lu.* 3. 1. *Pontius Pilate being Governour of Judea*, &c.

When *being* is an Adverb, the same as *since* : *hæc*; when it is a Substant. the same as *essence*; when part of another word, as *my being there*, i.e. *my Presence*; and other Criticisms, are at large explain'd in *Walkers Particles*. But when it is joyn'd with a Participle or other Adject. which have nothing else in the sentence whereon they may depend; then only is it the Ablat case absolute; as *France being quiet*, *Cesar went into Italy*, *And Supper being ended*, &c. *Jo.* 13. 2.

Sometimes the word *being* is omitted as well in English as *Latin*: as, *I intend, God-willing, to do so or so*; i.e. *God being willing*: *These things dispatched* (i.e. *being dispatched*) I pass on to the next.

To this Part of Grammar, which concerns Appendix. the directing of Nouns into their several Cases, they are wont to adde an Appendix of Time and Place, the Infinitive Mood. &c. Time and Place were comprehended in what was said of the Preposit. being understood. But besides the Infinitive Mood some

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some notice should have been taken of the others also.

The Fut. tense of the Indicat. is sometimes Imper. used instead of the Imper. and so may the Pres. tense of the Subjunct. at any time: as *videam, ut videam, sine videam, sine ut videam*, let me see. And in those Verbs whose pres. tense is not so much in use; they use the Preterperf. and Fut. tense of the Subjunct. for the Imperat. as, *Noverint universi*, (i.e. *homines*) know all men, or, Let all men know, because they say *Novi* (rather than *nosco*) for I know. So from *Odi* I hate, and *Cœpi* I begin; but *memini* I remember, hath also part of a proper Imperat. *Memento*—*tote* remember.

In the *Latin Grammar* there is a Chap. Subjunct. shewing what Adverbs and Conjunctions govern an Indicat. and what a Subjunct. Mood, or either, and in what sense. Where it is worth observing, that it is not so much the Conjunct. or Adverbs that put the Verb into the Subjunct. Mood, as it is the dependence upon some other Verb in the same sentence, as was said before: For in the beginning of Sentences they have an Indicat. Now this dependence is usually express'd by the *English* word *that*, to the end *that*, *ut*; because *that*, *quod*; seeing *that*, *cum*; so *that*, *dum* or *dummodo*; until *that*, *quoad*, *donec*; least *that*, *ne*, (some *Enclitic*) if so be *that*, *si*; O *that*, *O si*; would to God *that*, *utinam*; how *that*, *quam*, *quemadmodum*, *ut*; &c.

There are also a parcel of other words not mentioned in the *Common Grammar*, which (after another Verb) govern a Subjunctive Mood. viz. when their sense is Ind. finite and not Interrogative: as *cur*, *quare*, *quamobrem*, why (not why?) *num*, *numquid*, whether [or no] *Quorsum*, *quo*, whither (to what end;) *ibi*, where; *unde*, whence: but not, if *eo*, *ibi*, or *inde* precede.

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Quis who, *quid* what, (or *qui* & *quod* put for them.)

Quantus how much how great, (so *quantoper*;) *Qualis* of what kind: but not, if *tantus* or *talis* go before, expressed or understood.

Quorum which [in order or Number.] *Uter* which or whether [of the two.] Examples of these may be seen in a Little Treatise at the End of *Winchester-Phrales*.

The Infinitive Mood is indifferently well distinguished by the English that is commonly given it, as,

to read *legere*, to be read *legi*. Therefore 'tis said the Infinit. is known by this sign *to* in English, and (for the *Latin*) when two Verbs come together without any Nom. &c. Yet the English and Latin have both Exceptions. For sometimes the sign *to* is omitted; and sometimes the Infinitive follows Nouns as well as Verbs, and sometime 'tis turn'd into a Gerund and a Supine.

To is omitted after these Verbs, *I may, can, dare, help, will, will not, had rather*; and sometime some other, as, *I perceive, see, make* (for *compel, &c.*) After *studium* desire or care, *tempus* time, *locus* room or place, &c. That which seems to be the Infinitive Mood, must be the Gerund in *-di*: as, *It is time to call, tempus est vocandi, &c.* It may also be made another way, but the Infinitive in this case is a Grecism not to be imitated.

The Supines are both used: the latter for the Passive Infinitive, after *dignus, indignus, turpis, fædus, facilis, &c.* and the first for the Active, after Verbs or Participles that signify any kind of motion.

To use the Infinitive in this case, is a Grecism not to be imitated: but neither is it absolutely necessary to use the first Supine: for it may be variously rendered according to these Examples following.

Variæ

The Introduction.

Ereptum Virginem.

Erepturus Virginem.

Ut eripiat Virginem.

Venit Ad eripiendum Virginem.

Ad eripiendam Virginem.

Eripiendo Virginem causa.

Eripienda Virginis gratia, &c.

How any sentence may be varied (both in English and Latin) see Mr. Poole's *Practical Rhetorick*.

The last thing observable in the Infinitive Mood is, the turning away *Quod* or *ut* (that) and putting the following Verb in the Infinitive and its Nominative into an Accusative case: as, *Dico Rempublicam esse liberatam*, for *Dico quod Respublica est liberata*, I say that the Commonwealth is freed: *Fussit pecuniam omnem mergi*, for *Fussit ut pecunia omnis mergeretur*, He commanded all the money to be sunk, or- that all the money should be sunk. The last is plain and true, though the other be esteem'd more elegant. But 'tis Truth and Plainness that are chiefly aim'd at here. Elegance being to be had elsewhere. Our Phrase-books are many & sufficiently known. Mr. Walker's Works are exceeding useful. Comenius has an elegant Grammar and *Janus*. But Palates are as various as Complexions are. And for a Conclusion to these Syn-critical Essays, I humbly recommend to Masters the Consideration of a Perfect English-Latin Dictionary. In saying *Perfect* I said enough, and need not mention all proper Names, all Terms of Art, all Phrases, Proverbs, Particles, Idioms, &c. Which I think is as needful, and would be as useful as the greatest pains that are taken in Correcting the Latin Part.

TO THE

R E A D E R.

THE
 HOLY HISTORY
 OF
 SCRIPTURE-WAR;
 Or, The Sacred
 ART MILITARIE.

THIS Sacred
 History of Scri-
 pture-War does
 by many degrees sur-
 pass all others.

1. For their undoubted
 Truth in all and every
 thing therein delivered

2. For the Antiquity
 thereof, before all o-
 ther extant in the
 whole World,

3. For the great Autho-
 rity thereof, Divine
 and Heavenly,

SACER HISTORIA
 BELLUM SCRI-
 PTURALIS.

Sive,
 SACER ARS MILI-
 TARIS.

HIC Sacer Hi-
 storia Bel-
 lum Scriptu-
 ralis multus gradus
 omnis alius Præcello.

Ob indubiratus veritas
 in omnis & singulus
 res in ille traditus.

Ob Antiquitas is præ
 omnis alius extans in
 totus Mundus,

Ob magnus i. Autho-
 ritas Divinus & Cœ-
 lestis,

A

4. For

The Holy History

2

4. For the short and pithy Relation.

5. For such admirable things as be therein Recorded, not elsewhere to be found; If withal, the certainty of such things be considered.

1. For Fame and Glory; What Valiant and Religious General is there that can be compared to Joshua, or with Shamgar, who slew six hundred men with an Oxe-Goad? Or Sampson, that slew one thousand with the Jaw-bone of an Ass? Or, with David the King for Wisdom and Piety?

2. Who amongst the Heathen may compare with Davids Captains and Worthies, that like Adimo, slew in one Battel with his own hand three hundred men? who could break

4. Ob Curtus & Nervos Narratio.

5. Ob Res tam miranda qui in is Recordor, non alibi invenendus. Si etiam cuncta talis res consideror.

1. Ob Fama & Gloria
Quisnam strenuus Pius Imperator tuus qui Assimilor possum Jehoshua, Shamgar, qui scienti homo occidit cum stimulus bovis vel Sampson, mille occidit Maxilla Asinus? David Rex, pro sapientia, Virtus, & aeternitas?

2. Quis inter Gentes ferri possum Dux & Heros David qui Adimo instat occidit in unus praedictum, sua propria manus Octingenti viri
Quis possum praedictum

throno

through a whole Host of Armed Men, as did only three of Davids Worthies, to fetch some water for David to drink, whose worthy Acts are Recorded in 2 Sam. 23. 1, 2. and in no History of Heathens or Christians to be Parallel'd.

3. The Huge Armies set down.

The Army of Israel against Benjamin was four hundred thousand.

The Army of the Philistims, at one time was thirty thousand Chariots, six thousand Horsemen, and Footmen as the sand for multitude,

Sauls first Host he levied against the Ammonites, was three hundred and thirty thousand.

Amaziah against Edom had three hun-

rumpo totus Exercitus vir armatus, ita ut facio solus tres Heros David ad petendum aqua David ut bibo? qui dignus Recordor factum in secundus Samuel caput vicesimus tertius, & primus Samuel & undecimus.

3. Ingens Exercitus specificatus.

Exercitus Israel contra Benjamin sum quadraginta mille.

Exercitus Philistianus unus tempus sum triginta mille Currus, sex mille Eques, & pedes sicut Arena pro multitudo.

Primus Sauls Exercitus contra Ammonita, contineo trecenties triginta mille.

Amazia contra Edom congreco tre-

dred thousand.

Shishak King of Egypt came against Jeroboam with twelve hundred Chariots, sixty thousand Horsemen, and Footmen without number.

Jeroboam and Abijah had an Army of twelve hundred thousand at one time in the Field.

Zerah the Ethiopian came against Asa with a thousand thousand men, and Asa met him with five hundred thousand. So that there was that day in the Field, fifteen hundred and fourscore thousand men to fight.

Greater Armies no man ever read of.

The Incredible Slaughters in those days in one fought Field.

Gideon in his Wars slew of the Enemies

centies mille.

Shishac Rex Egyptus oppugno Reboam cum mille & ducenti Currus, sexagies mille Eques & Pedes innumerus.

Jeroboam & Abijah habeo Exercitus duodecies centeni mille simul in campus.

Zerah Ethiops oppugno Asa cum milles mille, & Asa is congressus sum cum Quingenties octo mille.

Adeo ut in ille dies in campus sum Quindicies centeni & Octogies mille Bellans.

De largior Exercitus nemo unquam lego.

4. Cædes incredibilis in ille dies in unus prælium.

Gideon in prælium suus occido inimicus

one hundred and twenty thousand.

David slew fourty thousand Horsemen in the Syrian Host, with their Generals, and the men of seven hundred Chariots in one Battel.

Ieroboam lost five hundred thousand chosen men in his fightings against Abijah. Ahab slew of Benhadads Army one hundred thousand, besides twenty seven thousand that perished by the Fall of a Wall; And

Pekah King of Israel destroyed in one day of the men of Judah, one hundred and twenty thousand, and took Captive two hundred thousand Prisoners.

5. In regard of the most strange and unheard of Victories; some

centies viginti mille.

David occido quadraginta mille eques in exercitus Syriacus, una cum Imperator suus & vir etiam septingenti currus in unus prælium. Ieroboam perdo quinquies centeni mille selectus Vir in Bellum contra Abija.

Ahab occido exercitus Benhadad centies mille, præter vicies septem mille qui pereo casus Paries; Et

Peka Rex Israel in unius dies interimo, vir Jehuda centies viginti mille & capio ducenti mille Captivus.

5. Respectus inusitatus & inauditus Victoria; aliquis mirabilis;

A 3

miræ

miraculous, as when God set the sword of the enemies of his People against their own selves, to slaughter and kill one another; as he did the Midianites, and Amalekites, the Philistims, Moabites, Edomites and Ammonites, when they came against Judah.

To mention no more, but that levied Host of Israel, in number twelve thousand only, which went out against Midian, and slew five Kings, burnt all their Cities and goodly Castles with Fire, and took Prisoners thirty two thousand Persons, brought away for Booty and spoil, besides Jewels of Gold, Chains, Bracelets, Rings, Ear-Rings and Tablets, six hundred se-

mirabilis, ut cum Deus gladius inimicus populus suos contra seipse invertit, ad cædo & Jugulo sui invicem; ut facio cum Midianita, Hamalekita, Philistianus, Moabita, Edomans & Ammonita cum venio contra Juda.

Ut ulterius nihil dico præter numeratus Israel exercitus, numero tantum duodecies mille qui egredior contra Midianus, & occido quinque Rex, omnis Civitas incendio una cum turris. Captivus abduco triginties duo mille persona, aufero ut præda & spoliū præter gemma aurium, torques, Armilla, anulus, Inauris, & Mobile sexcenties septu-

venty

venty five thousand
sheep, seventy two
thousand Beeves, and
sixty thousand Asses;
and yet lost not one
man in obtaining this
Victory.

6. To all which adde the
number of the valiant
and matchless men,
not in any other Na-
tion under Heaven to
be found, so many as
was there.

There came to David
to make him King, at
once one thousand
two hundred twenty
two Captains, and
with them in number
altogether three hun-
dred thirty nine thou-
sand three hundred,
all Men of War; very
many thousands of
them commended to
be famous, mighty
men of Valour, ex-
pert in War, able to
Rank, and to set the
Battel in Array.

aginta Quinque mil-
le ovis, septuagies
duo mille Bos, &
sexagies mille Asi-
nus, & tamen ne
unus homo perdo, hic
victoria acquiro.

Qui omnis addo nu-
merus strenuus &
incomparabilis vir,
non in ullus alius
Gens sub Cœlum in-
veniendus tot simul
quot ibi.

Venio David ad fa-
cio is Rex simul mil-
lies ducenti viginti
& duo dux &
cum ille in numero
simul tricenties tri-
ginta novem mille
& trecenti omnis
Bellator, plurimus
mille is laudatus fa-
mosus esse immensus
Virtus, expers Bel-
lum doctus in disci-
plina militaris & a-
cies instruo.

Besides these, there were in valour Peerless, the thirty seven Worthies of David, with many other mightymen, such as could use both the right and the left hand, for hurling stones, and shooting Arrows out of a Bow, yea, Men of Might, fit for War, that could handle Shield and Buckler, whose Faces were like the Faces of Lions, and as swift as Roes upon the Mountains.

Afterwards, when David was seiled, and Joab commanded to number the People throughout the twelve Tribes, besides Levi and Benjamin, there we found one million five hundred and seventy thousand men that drew sword.

Yea, and when that

Præter hic, sum vir-
tus inæquatus tri-
ginta & septem He-
ros *David* cum mul-
tus alius fortis. qui &
dextra & sinistra
possum utor vel la-
pis mitto & calamis
ex arcus mitto, imo
homo fortitudo, ido-
neus bellum qui
scutum possum, &
clypeum exerceo,
qui vultus Leo si-
milis, & velox sum
ut capreolus in mons

Postea cum stabili-
tus sum *David*, *Joab*
mandatus sum ut
numero populus per
totus duodecim tri-
bus, præter *Levi* &
Benjamin, Millies
mille & quingenties
septuaginta homo
qui gladius stringo:

Imo & eum magnus
great

great Kingdom was divided, yet could Abijah raise four hundred thousand of chosen men; And A-ia had an Army of five hundred and eighty thousand, all mighty Men of Valour.

And in the Reign of Jehosaphat was an Host of eleven hundred and sixty thousand men.

Lastly, the Nation was ever in Military Exercise, by reason of continual Wars at home or abroad; In the days of the Judges, Saul and David, after the Peaceable days of Solomon, Israel and Judah being divided, then began Wars, and almost Perpetual between the two Kingdoms, besides the Wars of foreign Enemies, un-

ille Regnum divisum, Abijah nihilominus quadragies mille selectus homo congrego possum omnis immensus virtus.

Et in dies Jehosaphat fuit Exercitus millies mille, & centies sexcenteni mille homo.

Denique, Gens iste semper Militia exerceo ob continuus bellatio vel internus vel exterraneus; In dies Judex, Saulus & David, post placidus Salomon dies, divisus Israel a Judah; tunc incipio Bellum & fere perpetuus inter duo Regnum, præter Bellum hostis exterraneus dum uterque regnum per-

till

till both Kingdomes
perished, and were
led away Captive.

eo & in Captivitas
redactus sum.

Lot is rescued by Abram, Melchizedec blesteth Abram



GEN. XIV,
The Battel of four
Kings against Five,
wherin Lot is taken
Prisoner.

1. **I**N the days of Am-
raphel King of

GEN. XIV.
Bellum quatuor Rex
contra quinque qui
Lot abductor Capti-
vus.

1. **I**N dies Amraphel Rex
Schinar, Arioch

of Shinar, Arioch
King of Ellasar, Chederlaomer King of
Elam, and Tidal
King of Nations:

2. These made War with 2. Bera King of Sodom,
and with Birscha
King of Gomorrah,
Shinab King of Ad-
mah, and Semeber
King of Zeboim, and
the King of Belah,
which is Zoar.

3. All these were joyned 3. together in the Vale
of Siddim, which is
the salt sea.

4. Twelve years they 4. served Chederlaomer,
and in the thir-
teenth year they re-
belled.

5. And in the four- 5. teenth year came
Chederlaomer, and
the Kings that were
with him, and smote
the Rephaims in Ash-
teroth Karnaim, and
the Zuzims in Ham,

Rex Ellasar, Ce-
dorlaomerus Rex He-
lam, & Tidal Rex
Gens:

Iste gero Bellum con-
tra Berhus Rex
Sodom, contra Ber-
schaus Rex Gomor-
ra, Schinabus Rex
Adma, & Semebe-
rus Rex Tzeboimi,
Rexque Belabus qui
dicor Tzohar.

Omnis hic jungo co-
pia ad Vallis Siddomi,
qui jam sum Mare
salsus.

Duodecim annus ser-
vio Cedorlahome-
rus, in decimus ter-
tius annus rebello.

Et decimus quartus
annus venio Cedorla-
homerus & Rex qui
sum cum ipse & per-
cutio Rephaeus Hasti-
taroth Karnaimi,
& Zuzans Hami,
& Emans ad Ki-
and

and the Emims in
Shaveh Kiriathaim.

6. And the Horites in
their Mount Seir,
unto El-Paran; which
is by the Wilderness.

7. And they returned,
and came to El-Mish-
pat, which is Kadesh,
and smote all the
Countrey of the A-
malekites, and also
the Amorites that
dwelt in Hazezon-
Tamar.

8. And there went out
the King of Sodom,
and the King of Go-
morrah, and the King
of Admah, and the
King of Zeboim,
and the King of Bela,
(the same is Zoar;)
and they joyned bat-
tel with them in the
Vale of Siddim:

9. With Cedorlaomer
the King of Elam,
and with Tidal King
of Nations, and Am-
raphel King of Shi-

riathaiema.

6. Horæus quoque in
Mons suus Sehir ad
Paran qui juxta de-
sertum ium.

7. Et revertor & venio ad
El-Mischpatus, qui
jam dicor Kadesch,
& percutio totus
Gens Amalekita, &
etiam Emoræus qui
habito in Chaze-
zon-Thamar.

8. Et procedo Rex Sodom,
& Rex Gomorrha,
& Rex Almaha, &
Rex Tzeboiimi, &
Rex Belahus (qui
jam dicor Tzohar)
& in eo is prælium
in vallis Siddimi.

9. Contra Cedorlahomerus
Rex Helamus, &
Tedhal Rex Gens,
& Amraphelus Rex
Schinar, & Ariochus
nar,

nar, and Arioch King
of Ellasar, four Kings
with five.

0. And the Vale of
Siddim was full of
Slime-Pits, and the
Kings of Sodom and
Gomorrha fled, and
fell there; and they
that remained, fled to
the Mountain.

1. And they took all the
Goods of Sodom and
Gomorrha, and all
their Victuals, and
went their way.

2. And they took Lot,
Abraham's Brothers
son, (who dwelt in So-
dom) and his Goods,
and departed.

3. And there came one
that had escaped, and
told Abram the He-
brew, for he dwelt in
the Plain of Mamre.

4. The Amorite Bro-
ther of Eshcol, and
Brother of Anar: and
these were Confede-
rate with Abram.

Rex Ellasar, qua-
tuor Rex contra
quinque.

10 Vallis autem Siddimi
plenus sum puteus
bitumen, & Rex So-
dom & Gomorrha fu-
gio, & cado ibi, re-
siduus autem profu-
gio ad Mons.

11 Et accipio omnis Bo-
num Sodom & Go-
morrha & omnis
commeatus & abeo.

12 Capió quoque Lot fi-
lius frater Abramus
(qui habito in So-
dom) & facultates
is & abeo.

13 Venio autem quidam
qui evado, & narro
Abramus Hebræus,
habito enim in pla-
nities Mamra.

14 Emoræus frater Esh-
col & frater Hana-
rus: & hic sum fœde-
ratus Abramus.

14. And when Abram heard that his Brother was taken Captive, he Armed his Trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15. And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hoba, which is on the left hand of Damascus.

16. And he brought back all the Goods, and also brought back again his Brother Lot, and his Goods, and the Women also, & the People.

17. And the King of Sodom went out to meet Abram (after his return from the slaughter of Chedorlaomer, and the Kings that were with him,) at the valley of Scaveh, which is the Kings Dale.

14 Quum autem audio Abramus frater suus Captivus abduco Armavit instructum verna suus, natus in domo trecentis octodecim & persequor, ille Dan usque.

15 Et distribuo fui invado is noctu, cum servus suus. caedo is & persequor is Choba usque, situs sum a finibus Damasci.

16 Et reduco omnis cultas ille & etiam reduco frater suus Lot, cum facultas Mulier etiam & pulus.

17 Et Rex Sodom egredior obviam Abram (post reditus suum) Cades Cedorlaomerus, & Rex suum cum is) ad Vallis Schava, qui jamdudum Vallis Rex.

17. And Melchizedek
King of Salem
brought forth Bread
and Wine: and he
was the Priest of the
most High God.

18. And he blessed him
and said, Blessed be
Abram of the Most
High God, Possessor
of Heaven and Earth;
And blessed be the
Most High God,
which hath delivered
thine Enemies into
thine hand: And he
gave him Tithes of
all,

17 Melchizedech autem
Rex Schalem profero
Panis & Vinum, &
sum Sacerdos Deus
excelsissimus.

18 19. Et benedico is &
dico, Benedictus
sum Abram Deus
excelsissimus Posses-
sor Cœlum & Terra.
Et Benedictus Deus
fortis excelsus, qui
trado hostis tuus in
manus tuus; & do is
Decima de res om-
nis,

GEN.

Dinah is Ravished The Shechemites Circumcised and after Sla



GEN. XXXIV.

AND Dinah the Daughter of Leah, which she bare unto Jacob, went out out to see the Daughters of the Land.

And when Shechem the Son of Hamor

GEN. XXXIV.

DINA autem Filia Lea, qui pario Jacob, egredior ut specio Puella Regio iste.

Sed quum Shechem Filius Ham^R Chir-
che

the Hivite, Prince of the Countrey, saw her, he took her, and lay with her, and defiled her.

And Jacob heard that he had defiled Dinah his Daughter.

And Hamor the father of Shechem went unto Jacob to commune with him.

And the Sons of Jacob, when they heard it, were grieved: and they were very wroth, because he had wrought folly in Israel.

And Hamor communed with them, saying, the soul of my son Shechem longeth for your Daughter; I pray you give her him to wife.

And the Sons of Jacob answered Shechem and Hamor his Father deceitfully, and said, we cannot

ræus, Princeps in is regio, video is; rapio is, & concumbo cum is, & comprimo is.

Et Jahakob audio Dina Filia sua vitiatus esse ab ille.

Chamor autem, Pater Shechemus, egredior ut alloquor Jahakobus.

Et Filius Jahakob cum audio, dolore affectus sum: & accensus sum ille ira, quia stultitia facio in Israel.

Chamor itaque colloquor cum is, dicens Filius meus Shechemus anima Filia vestra depereo; dare quaeso ipsa uxor ille.

Filius autem Jahakob respondeo Shechem & Chamor pater is fraudulenter, dicens non possum facio

B

do this thing, to give
our Daughter to one
that is uncircumci-
sed, for that were a
reproach unto us. But
in this will we consent
unto you: If you will
be as we be, that eve-
ry Male of you be
Circumcised.

And Hamor and She-
chem his Son came
unto the Gate of their
City, and Communed
with the Men of their
City.

And unto Hamor and
unto Shechem his
Son, hearkned all
that went out of the
Gate of the City, and
every Male was Cir-
cumcised.

And it came to pass, on
the third day, when
they were sore, that
two of the Sons of Ja-
cob Simeon and Levi
Dinah's Brethren,
took each man his
sword, and came upon

hæc res, de Filia no-
stra vir non circum-
cisus; hoc enim nos
opprobrium sum.
Sed hæc lex consen-
tior vos si vos sum
sicut nos ut omnis
Mas inter tu sum
circumcisus.

Ab eo itaque Chamor &
Schem Filius is ad
porta Civitas suos,
& alloquor Cives
suos.

Ausulto autem Chamor
& Schem filius is
omnis egrediens e
porta Civitas ille &
circumcisus cum om-
nis Mas.

Evenio autem tertius
dies cum saucius sum
ut duo filius Jakob
Schimon & Levi
frater Dina capio
quisque gladius su-
us & invado urbe
secure, & omnis
mas

the City boldly, and
slew all the Males.

And they slew Hamor
and Shechem his Son
with the edge of the
sword,

And took Dinah out of
Shechems house, and
went out.

The sons of Jacob came
upon the slain, and
spoiled the City, be-
cause they had defiled
their Sister: they took
their Sheep, and
their Oxen, and their
Asses, and that which
was in the City, and
that which was in the
Field, and all their
Wealth, and all their
Little ones, and their
Wives took they Cap-
tives.

mas occido.

Chamor quoque & Sche-
cem filius is acies gla-
dius occido.

Et accipio Dina & do-
mus Schecemus abeo.

Filius Jahakob super-
venio cæsus depræ-
dor civitas eo quod
vitio soror ipse. Grex
is, & Armentum is,
& Afinus is, & qui
sum in civitas, & qui
sum in ager accipio,
& universus opes is,
& omnis parvulus is
uxorque is, captivus
abduco.

Moses Leads Israel thorow Red Sea, Phao's host Drown



EXOD. XIV.

AND the Lord spake
unto Moses, saying,
speak unto the Children
of Israel, that they turn
and encamp before
Pi-hahiroth, between
Migdol and the Sea
For Pharaoh will say of
the Children of Is-

EXO D. XIV.

Alloquor autem
Dominus Moses,
dicens, alloquor fi-
lius Israel, ut diver-
to, & castrametor
ante Piha-hiroth in-
ter Migdol & Mare.
Dico enim Pharae de
filiis Israel perplex-
ras

rael, they are entangled in the Land, the Wilderness hath shut them in.

And I will harden Pharaohs heart that he shall follow after them.

And it was told the King of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, why have we done this, that we have let Israel go from serving us? And he made ready his Chariot, and took his people with him. And he pursued after the Children of Israel: And the Children of Israel went out with an high hand,

But the Egyptians pursued after them (all the horses and Chariots of Pharaoh and

us sum iste in hic regio, concludo in desertum.

Et obfirmo cor Pharaonis ut persequor is.

Ed nunciatus sum Rex Egyptus fugio populus hic: & mutatus est animus & Pharaonis & servus is contra populus hic & dico, quid hic facio, quod dimitto Israelita ne servio ego? Jungo itaque Currus suos, & assumo populus suos sui cum. Et persequor filius Israel, & filius Israel exeo manus fortis.

Sed persequor is Egyptius (omnis equus & currus Pharaonis & eques, cum exerci-

his Horsemen, and his Army) and overtook them Encamping by the Sea beside Pi hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the Children of Israel were sore afraid, and they said unto Moses, because there were no Graves in Egypt, hast thou taken us away to dye in the Wilderness.

And Moses said unto the people, fear ye not; stand still and see the Salvation of the Lord, which he will shew to you to day.

For the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

The Lord shall fight for you, and ye shall hold your Peace.

And the Lord said unto Moses,

Wherefore criest thou

tus) & assequor is castrametans ad Mare Pihahiroth ante Baal-tzephon.

Et cum appropinquo Pharo, filius Israel timeo Dicoque Moses, an quod non sum sepulcrum in Ægyptus, abduco ego ut morior in hic desertum?

Dico autem Moses populus, ne timeo, consisto, & speo salus Dominus qui monstro tu hodie.

Nam Ægyptius qui video hodie, non unquam ille iterum video in seculum.

Jehova pugno pro tu, tu ergo quiesco.

Et dico Jehova Moses.

Quid clamo ad ego?

unto me? Speak unto
the Children of Israel
that they go forward.
But lift thou up thy Rod,
and stretch out thine
hand over the Sea,
and divide it: and
the Children of Is-
rael shall go on dry
ground through the
midst of the sea.

And I, behold I will
harden the hearts of
the Egyptians, and
they shall follow them;
and I will get me ho-
nour upon Pharaoh
and upon all his Host,
and upon his Chari-
ots, and upon his
Horsemen, and the
Egyptians shall know
that I am the Lord.

And the Angel of the
Lord which went be-
fore the Camp of Is-
rael, removed and
went behind them, and
the Pillar of the Cloud
went from before their
face, and stood behind
them.

alloquor filius Israel
ut proficilcor.

Sed tu attollo baculum
tuus, & extendo
manus tuus versus
Mare & findo ipse
& filius Israel in-
gredior in arida per
medius Mare.

Et ego, ecce ego obfir-
mo cor Ægyptius &
ingredior post ille:
Et glorificor in Pha-
rao, in omnis copia
is, in currus is, & in
eques is, & Ægypti-
us experior ego esse:
Jehova.

Tum Angelus Domi-
nus qui antecedo ca-
stra Israelita rever-
tens eo a tergum is,
& columna nubis
profectus e conspe-
ctus is, sto a tergo

And it came between the Camp of the Egyptians, and the Camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these: So that the one came not near the other all the night.

And Moses stretched out his hand over the Sea, and the Lord caused the Sea to go back by a strong East-wind all that night, and made the Sea dry Land, and the waters were divided,

And the Children of Israel went into the midst of the Sea upon the dry ground, and the waters were a Wall unto them on their right hand, and on their left.

And the Egyptians pursued after them, and went after them into the midst of the Sea;

Procedo que inter castra Ægyptius & castra Israelita, & nubis illa Tenebrarum ille, hic autem illustro ipsa nox: adeo ut non appropinquo alter ad alter totus ille nox.

Quum autem extendo manus suas Moses versus Mare, Dominus abigo Mare Eurus vehemens totis nox ille & Mare facio arida, & aqua divisus sum,

Sic procedo filius Israel in medius Mare per ipse arida, & aqua murus a dextra is & a sinistra is.

Ægyptius quoque persequens post is in medium Mare. Factum est autem ut in
And

And it came to pass,
that in the morning
watch, the Lord look-
ed unto the Host of the
Egyptians through
the Pillar of Fire, and
of the Cloud, and
troubled the Host of
the Egyptians, and
took off their Chariot-
Wheels, that they
drew them heavily:
So that the Egypti-
ans said, Let us flee,
for the Lord fighteth
for them.

And Moses stretched
forth his hand over
the Sea; and the
Sea returned to his
strength.

And the Lord overthrew
the Egyptians in the
midst of the Sea, there
remained not so much
as one.

vigilia matutina pro-
specto Jehova in ca-
stra Egyptius per
columna ignis &
nubes & turbo Ex-
ercitus Egyptius, &
aufero rota currus
suus, ita quod tarde
duco ille; Ipse quo-
que Egyptius dico
fugio nam Dominus
pugno pro is.

Et Moses extendo ma-
nus is super Mare,
Et Mare revento ad
vis suus.

Et Jehova evertit Egy-
ptius in medium Ma-
re, nec unus is super-
stes sum.

Joshua overcame Amalek.



EXOD. XVII.

THEN came Amalek and fought with Israel at Rephidim And Moses said unto Joshua, Chuse us out Men, and go out, and fight with Amalek; Tomorrow I will stand on the top of the Hill,

EXOD. XVII.

DEinde venio Hamalek & pugno contra Israel in Rephidim.

Et dico Moses Jehoshua, delego ego homo & procedo pugno contra Hamalek, a cras consista in yertem
with

with the Rod of God
in mine hand.

So Joshua did as Moses
had said to him, and
fought with Amalek:
and Moses and Aaron
and Hur went up to
the top of the Hill,

And it came to pass,
when Moses held up
his hand, that Israel
prevailed; and when
he let down his hand,
Amalek prevailed.

But Moses's hands were
heavy, and they took a
stone, and put it under
him, and he sat there-
on: and Aaron and
Hur stayed up his
hands, the one on the
one side, and the other
on the other side, and
his hands were steady
till the going down of
the Sun.

And Joshua discomfited
Amalek and his Peo-
ple with the edge of
the sword.

Mons cum baculum,
Deus in manus meus.

Facio itaque Jehosua
quemadmodum dico
is Moses & pugno
contra Hamalekita,
Moses vero, Aharon
& Chur ascendo ver-
tex Mons.

Et factum est, quum at-
tollo Moses manus
suus ut prævaleo Is-
raelita, quum vero
dimitto manus suus
Hamalek prævaleo.

Moses autem manus
gravis sum, tunc acci-
pio lapis, & suppono
is, & infideo is, Aha-
ron vero & Chur su-
stento manus is, hinc
unus & illinc alter,
& manus is sum fir-
mus usque ad occasus
Sol,

Sic devasto Jehosua
Hamalekys & popu-
lus is acies gladius.

EXOD.

EXOD. XXXII.

THEN Moses stood
in the Gate of the
Camp, and said, Who
is on the LORD's
side? let him come
unto me. And all the
sons of Levi gathered
themselves together
unto him,

And he said unto them,
Thus saith the LORD
God of Israel, Put
every man his sword
by his side, and go in
and out from Gate to
Gate throughout the
Camp, and slay every
man his Brother, and
every man his Com-
panion, and every man
his Neighbour.

And the Children of
Levi did according to
the word of Moses;
And there fell of the
the people that day a-
bout three thousand
men.

EXOD. XXXII.

TUNC subsisto Mo-
ses in porta Ca-
stra, & edico quis-
quis sum Jehova ad
ego aggregor, & ag-
gregor ad is omnis
filius Levi.

Et dico ille sic aio Je-
hova Deus Isra' ap-
pono quisque gladi-
us suus femus suus,
transco & redeo per
castra de porta in
porta, & occido
qui que frater suus,
& quisque locius su-
us, & quisque vici-
nus suus,

Ita facio filius Levi se-
cundum edictum
Moses; & cado po-
pulus ille, is dies, ad
tres mille vir.

And

And the LORD plagued the People because they made the Calf which Aaron made.

NUMB. XIV.

AND Moses said, Wherefore now do ye transgress the Commandment of the LORD? but it shall not prosper.

Do not up, for the LORD is not amongst you, that ye be not smitten before your enemies.

For the Amalekites and Canaanites are there before you, and ye shall fall by the sword; because ye are turned away from the LORD, therefore the LORD will not be with you.

But they presumed to go up unto the Hill-top: Nevertheless, the Ark of the Covenant of the LORD, and Moses departed not out of the Camp.

Ita percussio Jehova populus iste propter id quod facio ille vitulus qui facio Aharon

NUM. XIV.

ET dico quare jam transgredior Mandatum Jehova, atqui non succedo.

Ne ascendo nam non sum Jehova inter tu, ne percussior coram hostis vester.]

Hamalekita enim & Canaanus ibi sunt ante tu, & cado gladius, quandoquidem avertor a Jehova, ergo non sum Jehova tu cum.

Nihilominus contendo ut ascendo vertex ille Mons: sed Arca foederis Jehova & Moses non discedo e mediis Castra.

Then

Then the Amalekites
came down, and the
Canaanites which
dwelt in that Hill;
and smote them, and
dismembered them, even
unto Hormah:

Quapropter descendo
Hamalekita & Ca-
naanens qui habitant in
Mons ille & percutio
is, & contundo in
Chorma usque.



NUMB. XVI.

3. AND they gathe-
red themselves

NUM. XVI.

3. ET Congregati
sunt adversus Mos-

together against Mo-
ses, and against Aa-
ron, and said unto
them, Ye take too much
upon you, seeing all the
Congregation are ho-
ly, every one of them,
and the Lord is among
them: wherefore then
lift ye up your selves
against the Congrega-
tion of the Lord.

And Moses said,
Hereby ye shall know
that the Lord hath
sent me to do all these
works: for I have not
done them of mine own
mind.

28. If these men dye the
Common death of all
men, or if they be vi-
sited after the visita-
tion of all men, then
the Lord hath not sent
me.

29. But if the Lord
make a new thing, and
the Earth open her
Mouth, and swallow
them up, with all that

che & adversus Aha-
ron, dico is, satis sum
tu; nam totus hic
coetus, hic omnis
sum sanctus, & inter
is sum Jehova; quare
ergo effero tu super
Congregatio Je-
hova?

28. Qui dico Mosche, hic
res cognosco Jehova
mitto ego ad facio
omnis opus iste: non
autem ex ego facio
is.

29. Si ut morior omnis re-
liquus homo morior
iste, & animadversio
omnis reliquus ho-
mo animadverto in
is, ne Jehova mitto
ego:

30. Sin autem aliquis no-
vus patro Jehova, &
aperiens humus os
suum absorbeo is cum
omnis qui is sum,

appertain unto them,
and they go down
quick into the Pit:
then ye shall under-
stand that these men
have provoked the
Lord.

31. And it came to pass,
as he had made an end
of speaking all these
words, that the ground
clave asunder that
was under them.

32. And the Earth o-
pened her Mouth, and
swallowed them up,
and their houses, and
all the men that ap-
pertained unto Ko-
rah, and all their
Goods.

NUMB. XXI.

AND when King A-
rad the Canaanite,
which dwelt in the
South, heard tell that
Israel came by the way
of the Spies, then he

descendoque vivus
in sepulcrum, tunc
cognosce homo iste
contentim provoco
Jehova.

31. Est ergo quum absolve
eloquor omnis ver-
bum hic ut findet
humus qui subsum
ille.

32. Et aperiens terra os
suus absorbeo is &
domus is, omnis eti-
am homo qui sum
Korachus & omnis
facultas ejus.

NUM. XXI.

QUum autem audio
Harad Rex Cana-
nau, qui inhabito
Australis pars Ad-
vento Israelita via
explorator pugna
against

fought against Israel,
and took some of
them Prisoners.

And Israel vowed a Vow
unto the LORD, and
said, If thou wilt in-
deed deliver this Peo-
ple into mine hand,
then I will utterly de-
stroy their Cities.

And the LORD heark-
ned unto the voice of
Israel, and delivered
up the Canaanites:
and they utterly de-
stroyed them and
their Cities.

And Israel sent Messen-
gers unto Sihon King
of the Amorites, say-
ing, Let me pass
through thy Land,
and Sihon would not
suffer Israel to pass
thorough his Bor-
der: But Sihon ga-
thered all his People
together, and went
out against Israel in-
to the Wilderness; and
he came to Jahaz and
fought against Israel.

contra Israel, & ego
ex is Captivus.

Quapropter voveo Is-
rael votum Jehova.
& dico, quum reve-
ra trado populus iste
in manus meus tunc
omnino everto Civi-
tas is.

Et Ausculto Jehova vox
Israel & trado Ca-
naanita ille, & om-
nino ille & Civitas is
devasto.

Tunc mitto Israel
Nuncius ad Sichon
Rex Emoræus, di-
cens, Transeo per ter-
ra tuus, Non permit-
to autem Sichon Is-
rael transeo per ter-
minus suus: Sed
congrego Sichon to-
tus populus suus &
procedo obviam Is-
rael in desertum &
venio ad Jahaz ubi
pugno contra Israel.

C And

And Israel smote him with the edge of the sword, and possessed his Land from Arnon unto Jabbok, even unto the Children of Ammon: for the Border of the Children of Ammon was strong.

And Moses sent to spy out Jazer, and they took the Villages thereof, and drove out the Amorites that were there.

And they turned and went up by the way of Bashan: and Og the King of Bashan went out against them, he, and all his People to the Battel at Edrei.

And the LORD said unto Moses, Fear him not; for I have delivered him into thy hand, and all his People, in this Land, and thou shalt do to him as thou didst unto Si-

Percutio autem is Israel acies gladius & possideo terra is ab Arnon usque Jabbok, usque Hammonita nam muritus sum terminus Hammonita.

Deinde mitto Moses ad explorandum Jazer, & capio oppidum is, & expello Emorans qui sum illic.

Et converto ut ascendo via Baschan: & procedo Hog Rex Baschan contra is ipse cum totus populus suus ad prælium Edrei.

Edico autem Jehovah Moses, ne timeo is nam in manus tuas trado is, & totus populus is, & regio is, & facio is, quem admodum facio Sichon Rex Emorans hoc

hon King of the Amorites, who dwelt at Heshbon.

So they smote him, and his sons, and all his People, until there was none left him alive, and they possessed his Land.

NUMB. XXXI.

AND the LORD spake unto Moses, saying, Avenge the Children of Israel of the Midianites:

And Moses spake unto the People, saying, Arm some of your selves unto the War.

And Moses sent them to the War, a thousand out of every Tribe,

and they Warred against the Midianites, as the LORD commanded Moses, and they slew all the Males.

And they slew the Kings of Midian, besides the

Igni habito Chesbon.

Percutio itaque is, & filius is, & totus populus is, adeo ut non relinquo is superstes, & terra suus potior.

NUM. XXXI.

Alloquor autem Jehova Moses dicens sumo ultio Israelita de Midianita.

Alloquor itaque Moses populus, dicens, expedio aliquis ex tu ad Militia.

Moses autem mitto ad militia, milleni e singulis tribus.

Et Milito contra Midianita quemadmodum præcipio Jehova Moses, & occido omnis Mas.

Rex quoque Midianita occido præter reli.

rest of them that were slain; namely, Erei, and Rekem, and Zur, and Hur, and Reba, five Kings of Midian: Balaam also the son of Peor, they slew with the sword.

And the Children of Israel took all the Women of Midian Captives, and their Little ones, and took the spoil of all their Cattel, and all their Flocks, and all their Goods.

And they burnt all the Cities wherein they dwelt, and all their goodly Castles with Fire, &c.

And Moses said unto them, Have ye saved all the Women alive?

Behold, these caused the Children of Israel, through the Counsel of Balaam, to commit Trespass against the LORD in the matter of Peor;

quos occisus Erei scilicet & Rekem, Tzur & Chur, Rebus quinque Rex Midianita etiam Balaam filius Peorus occido gladius.

Et Captivus facio filius Israel omnis mulier Midianita, & parvulus is, & omnis jumentum is, & omnis pecus is, omnisque facultas is deprædatus sum.

Omnis vero Civitas is in qui habito, omnisque Arx is comburo ignis.

Dico is Moses conservo omnis scemina vivus?

En ipse facio filius Israel ex sermo Balaam ut prævaricor contra Jehova in negotium Peor:

Now therefore kill every
Male amongst the
Little ones, and kill
every woman that
hath known man by
lying with him.

Nunc itaque occido
omnis Mas e parvu-
lus, omnis quoque
mulier qui cognosco
vir concubitus Mas.

Jerico Compass about, the Walls fall down.



JOSH. VI.

NOW Jericho was
straitly shut up,
and the LORD said

J E H O S. VI.

OCelusus autem
sum Jeriche; & di-
co Jehovah Jehosua,
C 3

unto Joshua, *see*, I have given into thine hand Jericho, and the King thereof, and the mighty men of Valour.

And ye shall compass the City, all ye Men of War, and go round about the City once: Thus shalt thou do six days.

And seven Priests shall bear before the Ark, seven Trumpets of Rams-horns: and the seventh day ye shall compass the City seven times, and the Priests shall blow with the Trumpets.

And it shall come to pass, that when they make a long blast with the Rams-horns, and when ye hear the sound of the Trumpets, all the People shall shout with a great shout; and the Wall of the City shall

video, trado Jericho in manus tuas, & Rex is, valens robur.

Circumeo itaque civitas iste omnis vir aptus ad Bellum, & circundo Civitas semel, hoc facio sex dies.

Et septem Sacerdos portato septem Buccina Arietinus ante arca, dies vero septimus circuo Civitas septies Sacerdos vero clango Buccina ille.

Est autem, quum traxim lono cornu arietinus, quum primum audio Buccina ille, ut vociferor totus populus vociferatio magnus, & murus Civitas concido in locus suus ut ascendendo populus quis
fall

fall down flat, and the People shall ascend up every man streight before him, &c.

So the People shouted when the Priests blew with the Trumpets, and it came to pass, when the People heard the sound of the Trumpets, and the People shouted with a great shout, that the wall fell down flat, so that the People went up into the City, and they took the City.

And they utterly destroyed all that was in the City. But Joshua said unto the women that had spied out the Countrey, go into the Harlots house, &c.

And the young men that were Spies went in, and brought out Rahab, and her Father, and her Mother, and her Brethren, and all that she had.

que ex adversum sui.

Vociferor itaque populus quum Sacerdos clango Buccina, est quum populus audio sonus Buccina, & vociferor populus vox magnus, ut corruo murus locus suus ita ut ascendo populus in Civitas, & capio Civitas.

Interimo autem quis sum in is Civitas. Edico autem Jehosua duo vir qui exploro terra illa, eo in domus Meretrix ille, &c.

Juvenis autem ille explorator ingredior & educo Rachab, & pater is, & mater is, & frater is, & quis sum is.

C 4

And

And they burnt the City
with Fire, and all
that was therein.

Civitas autem ipse
comburo ignis, &
quisquis sum in is.

JOSH. VII.

1. **B**UT the Children
of Israel commit-
ted a Trespass in the
accursed thing: for
Achan the son of
Carmi, the son of
Zabdi, the son of Ze-
rah, of the tribe of
Judah, took of the
accursed thing: and
the anger of the
LORD was kindled
against the Children
of Israel.

2. And Joshua sent men
from Jericho to Ai,
which is beside Beth-
aven, on the East-side
of Bethel, and spake
unto them, saying, Go
up and view the
Countrey; And the
Men went up and
viewed Ai.

JEHOS. VII.

1. **S**ED prævaricatus
sum Israelita præ-
varicatio in anathe-
ma: accipio enim
Hacan filius Carmi
filius Zabdi filius
Zerachus e tribus
Jehuda de ille ana-
thema; quapropter
accensus sum ira Je-
hova in filius Israel.

2. Quum itaque mit-
tens Jehoscuah qui-
dam Jericho Hajum
quicum prope Beth-
aven ab oriens Beth-
el, edico is, dico, as-
cendo & exploro,
terra iste, ascendens-
que homo ille explo-
ro Hajum.

3. And

3. And they returned to Joshua, and said unto him, Let not all the People go up: but let about two or three thousand men go up and smite Ai, and make not all the People to labour thither, for they are but few.

4. So there went up thither of the People about three thousand men, and they fled before the Men of Ai.

5. And the men of Ai smote of them about thirty and six men: for they chased them from before the Gate, even unto Shebarim, and smote them in the going down: Wherefore the hearts of the People melted, and became as Water.

3. Reversus ad Jeboscuti dico is. Ne ascendo totus hic populus; quasi bis mille, vir aut quasi ter mille vir ascendo ut percutio Hajum: ne fatigo ducendo illuc totus populus hic, quum paucus sum iste.

4. Ascendo ergo de populus quasi ter mille vir, & fugio a facies vir Hajum.

5. Cædoque ex is vir Hajum ad triginta sex vir, persequens is a locus qui sum an e porta usque ad Shebarim cædo inquam is in declivis ille: quamebrem liquefior populus, adeo ut in aqua abeo.

Ai Taken by Stratagem.



JOSH. VIII.

AND the LORD
said unto Joshua,
Fear not, neither be
thou dismayed, Take
all the People of War
with thee, and arise,
go up to Ai, and thou

JEHOS. VIII.

TUM dico Jehova
Jehoscua ne timeo,
neq; consternor, sumo
tucum totus popu-
lus aptus ad bel-
lum, & surgo, ascen-
do, versus Hajum, &
fuals

shalt do to Ai and her King, as thou didst to Jericho and her King.

So Joshua arose, and all the People of War, to go up against Ai.

And he commanded them, saying, Behold, ye shall lie in wait against the City, even behind the City: Go not far from the City, but be ye all ready: and I and all the People that are with me, will approach unto the City: and it shall come to pass, that when they come out against us, as at the first, that we will flee before them, (for they will come out after us) till we have drawn them from the City: for they will say, they flee before us, as at the first; therefore we will flee before them.

When ye shall rise up

facio, *Hajum* & Rex is, sicut facio *Jericho* & Rex is.

Surgo itaque *Jehoschua*, & totus populus aptus ad Bellum ut ascendendo versus *Hajum*.

Et præcipio is, dicens, ecce vos insidior civitas hic, a posterior pars, ne procul colloco vos a Civitas ipse, sed sum omnis paratus, ego autem totusque populus qui cum ego sum appropinquo ad iste Civitas & est quem procedo obviam ego, quemadmodum prius ut fugio ante is.

Exeo enim post ego, donec avello is ab ipse Civitas, dico enim, fugio ante ego quemadmodum prius, ergo fugio ante is.

Tum tu surgo ex insi-
from

from the Ambush, and
seize upon the City:
for the LORD your
GOD will deliver it
into your hand. And
it shall be, when ye
have taken the City,
that ye shall set the Ci-
ty on fire, &c.

And it came to pass when
the King of Ai saw it,
that they hasted, and
rose up early, and the
men of the City went
out against Israel to
Battel, but he wist not
that there were Liers
in Ambush against
him, behind the Ci-
ty.

And Joshua, and all Is-
rael made as if they
were beaten before
them, and fled, and
there was not a man
left in Ai.

And the LORD said un-
to Joshua, stretch out
the spear that is in
thine hand toward Ai;
for I will give it into

dia. & capio Civitas
trado enim Jehova
Deus vester is in ma-
nus vester. Est au-
tem quum occupo
Civitas ipse, & in-
cendo ipse Civitas
ignis.

Et accidit, quum Rex
Hajum video ut festi-
no & surgo mane, &
procedo vir ille Civi-
tas obviam Israel in
praelium, nescio au-
tem ille sui insidiaz
sum a pars posterior
Civitas.

Tum fingo sui plaga
afficio Jehoscua, &
totus Israel ante is-
fugioque nec rema-
neo unus in Hajum.

Et edico Jehova Jeho-
scua extendo vexil-
lum ille qui sum in
manus tuus versus
Hajum nam in ma-

thine hand, And the Ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand, and they entered into the City, and took it, and hastened and set the City on fire,

And when the men of Ai looked behind them, they saw, and behold the smoke of the City ascended up to Heaven.

And they had no power to flee, this way or that way;

And so it was, that all that fell that day, both of Men and Women, were twelve thousand, even all the men of Ai,

And the King of Ai, Joshua hanged upon a Tree, until Evening.

nus tuus trado ipse, tunc insidiæ illeurgo cito e locus suus & occurro, quum extendo manus suus, & ingressus Civitas ipsa capio is, & festinanter incendio Civitas ignis.

Et quum vir Hajum respicio post sui, video, & ecce ascendo fumus Civitas ipse versus Cælum.

Nec sum is ad fugiendum huc vel illuc.

Ita quod omnis qui cado dies ille cum virtum femina sum duodecies mille, omnis vir Hajum.

Suspendoque Jehosua Rex Hajum e ligno usque tempus vespertinus.

JOSH. X.

AND the men of Gibeon sent unto Joshua to the Camp to Gilgal, saying, Slack not thy hand from thy servants, come up to us quickly, and save us, and help us, for all the Kings of the Amorites that dwell in the Mountains, are gathered together against us.

So Joshua ascended from Gilgal, he and all the people of War with him, and all the mighty men of Valour.

And the LORD said unto Joshua, fear them not; for I have delivered them into thine hand, there shall not a man of them stand before thee.

Joshua therefore came unto them suddenly,

JEHOS. X.

MITTO autem ci-
ves Gibbon ad Je-
hosua in Castra Gil-
gal, qui dico, ne re-
mitto manus tuas a
servus tuus, Ascendo
ad ego celeriter, &
servo ego auxilians
ego: nam congregor
contra ego omnis
Rex Emoræus habi-
tans in Montanum.

Ascendens itaque Jeho-
sua Gilgal, ipse &
totus populus aptus
ad Bellum cum ipse,
& omnis valens Ro-
bur.

Dico enim Jehova Je-
hosua, ne timeo ab
is, nam in manus tu-
us trado is, non con-
sisto ex is quisquam
in conspectus tuus.

Pervenio ergo ad ille
Jehosua repente &

and went up from
Gilgal all night.

And the LORD discom-
fited them before Is-
rael, and slew them
with a great slaughter
at Gibeon, &c.

And it came to pass, as
they fled from before
Israel, and were in the
going down to Betho-
ron, that the LORD
cast down great stones
from Heaven upon
them unto Azekah,
and they died: they
were more which died
with Hail-stones, then
they which the Chil-
dren of Israel slew
with the sword.

Then spake Joshua to the
LORD, in the day
when the LORD de-
livered up the Amo-
rites before the Chil-
dren of Israel, and he
said in the sight of
Israel, Sun, stand thou
still upon Gibeon, and
thou Moon in the
Valley of Ajalon.

totus ille nox Ascen-
do Gilgal.

Et fundo ille Jehova co-
ram Israel, qui per-
cutio is cædes mag-
nus apud Gibeon.

Suma utem, quum fu-
gio a facies Israel,
ipseque descendens in
declive Bethchoron,
ut dejicio Jehova in
is lapis magnus;
Cælum Hazeka us-
que, qui morior, plus
tum qui morior lapis
ille grando quem qui
occido filius Israel
gladius.

Tunc alloquor Jehosua
Jehova, qui dies ex-
pono Deus Emoraus
filius Israel: Et dico
ante oculus Israel
Sol in Gibbon subsi-
sto, & Luna in Con-
vallis Ajalon.

And

And the Sun stood still,
and the Moon stayed,
until the people had a-
venged themselves up-
on their Enemies.

And there was no day
like that, before it or
after it, that the Lord
hearkned to the voice
of a Man: for the
LORD fought for Is-
rael. And Joshua
returned, and all Is-
rael with him unto the
Camp at Gilgal.

And it was told Joshua,
saying, the five Kings
are found hid in a Cave
at Makkedah.

And Joshua said, Roll
great stones upon the
mouth of the Cave,
and set men by it for
to keep them.

And it came to pass
when Joshua and the
Children of Israel had
made an end of slaying
them, with a very
great slaughter, till
they were consumed.

Subsist, ergo Sol, &
Luna sto donec vindi-
catus sum gens Isra-
eliticus ab hostis suis.

Nec tum similis dies an-
te is, vel post is, Aus-
culto Jehova vox ho-
mo, nam Jehova pug-
no pro Israel. Tan-
dem revertor Jehos-
cua, & totus Israel
cum is ad Castra
Gilgal.

Nunciatus autem sum
Jehoscua, dicendo in-
ventus sum quinque
ille Rex absconditus
in quidam spelunca
Makkedah.

Dicoque Jehoscua ob-
volvo lapis magnus os
spelunca ille, & prae-
ficio vir ad custodi-
endum ille.

Sumque quum cesso Je-
hoscua & filius Israel
percutior is Caedes
magnus valde donec
consumor.

And

And all the people returned to the Camp to Joshua at Makkedah in peace: none moved his tongue against any of the Children of Israel.

Then Joshua open the mouth of the Cave, and bring out those five Kings unto me out of the Cave, the King of Jerusalem, the King of Hebron, the King of Jarmuth, the King of Lachish, and the King of Eglon.

And Joshua smote them, and slew them, and hanged them on five Trees.

And they were hanging upon the Trees until the Evening.

And that day Joshua took Makkedah, and utterly destroyed it, and the King thereof.

And the LORD delivered Libnah and the

Et revertor totus populus in Castra ad Jehosua Makkedah incolumis non moveo in filius Israel quisquam in ullus lingua suus.

Tum dico Jehosua aperio os ille spelunca & produco ad me quinque Rex iste ex ipse spelunca, Rex Hierosolyma, Rex Hebron, Rex Jarmuth, Rex Lachiscum, Rex Heglon.

Et percutio is Jehosua, & mors afficio is, suspendens is e quinque lignum.

Et maneo suspensus e lignum iste usque ad vespera.

Idem vero dies Jehosua Makkeda capio & incolæ is perdo & Rex is.

Et trado Jehova Libna & Rex is in manus
D King

King thereof, into the hands of Joshua, and he destroyed all therein, he let none remain in it.

And the LORD delivered Lachish also, and he did unto it as he had done unto Libnah.

Then Horam King of Gezer came up to help Lachish.

And Joshua smote him and his people, until he had left him none remaining.

And from Lachish, Joshua passed unto Eglon, and they took it, and smote it with the edge of the sword.

And Joshua, and all Israel with him, went up with him unto Hebron, and they took it, and smote it, and the King thereof, and all the Cities thereof, and all the souls that were therein.

Jehoscua, & perdo omnis in is non sum in is superstes.

Et Lachiscum etiam trad, Jehova & is facio secundum omnis qui facio Libna.

Ascendo autem Horam Rex Gezer ad auxiliandum Lachis, Sed percutio is Jehoscua, & populus is dum non relinquo ille superstes.

Deinde progredior Jehoscua Lachiscum Heglon, qui capio & percutio acies gladius.

Deinde ascendo Jehoscua & totus Israel cum is, ad Chebron, qui capiens percutio una cum Rex is, & omnis Civitas is, & omnis anima qui sum in is.

So Joshua smote all the Country of the hills, and of the South, and of the Vale, and of the Springs, and all their Kings, he left none remaining.

And Joshua smote them from Kadesh-barnea, even unto Gaza, and all the Country of Goshen, even unto Gibeon.

And all these Kings and their Land did Joshua take at one time: because the LORD GOD of Israel fought for Israel.

JOSH. XI.

AND it came to pass when Jabin King of Hazor had heard these things that he sent to Jobab King of Madon, and to the King of Shimron, and to the King of

Denique percutio Jehosua totus regio Montanus, & Australis & plana & regionis, & omnis Rex is non reliquus facio superstes.

Qui percutio is Jehosua a Kadesh-Barneha Gaza usque, tota etiam terra Goshen Gibbon usque.

Omnis autem iste Rex & terra is capio Jehosua, unus expeditio, nam Jehova Deus Israel pugno pro Israel.

JEHOS. XI.

EST autem, cum audio ista Jabin Rex Hazor ut mitto ad Jobab Rex Madon & ad Rex Shimron, & ad Rex Achsaph, ad Rex quoque qui sum ab Aquilo regio Ach-

Ach-shaph, and to the Kings that were in the North of the Mountains, and of the plaines South of Gittineroth, and in the Vale, and in the Borders of Dor, on the west. And to the Canaanites on the East, and on the west, and to the Amorite, and the Hittite, and the Perizite, and the Jebusite, in the Mountains, and to the Hivite under Hermon, in the Land of Mizpeh.

And when all these Kings were met together they came and pitched together at the waters of Merom, to fight against Israel.

So Joshua came, and all the people of War with him, against them by the Waters of Merom, to fight against them. And the LORD deli-

Montanus, & in Campester in Australis pars Cinnerothanus, & in planities, & in tractus Dor ab occidens,

Ad Canaanens ab oriens & occidens & Emorans, & Chirthan, Perizansque & Jebusans in Montanus Chirrans etiam subiacens Hermon in regio Mizpa.

Et quum convenio omnis Rex iste, venio castra pono simul ad aqua Merom, ut pugno contra Israel.

Itaque Jehosua & totus cum is populus Militaris venio contra ille ad aqua Merom ut praelium in eo is.

Trado autem Jehova is
vered

ured them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim, and unto the Valley of Mizpeh Eastward, and they smote them until they left them none remaining.

And Joshua at that time turned back, and took Hazor, and smote the King thereof with the sword: for Hazor before time was the head of all those Kingdomes.

And all the spoil of these Cities, and the Cattel, the Children of Israel took for a pray unto themselves, but every man they smote with the edge of the sword, until they had destroyed them all.

So Joshua took all the Land, the Hills, and all the South Countreys,

in manus Israel, qui percutio is & persequor, is usque ad magnus Tzidon, & usque ad Misrephothmaim, & usque ad Convallis Mizpa versus oriens, & percutio is adeo ut non reliquum facio is superstes.

Reversus autem inde ille tempus Jehosua capio Chatzor, qui Rex percutio gladius Chatzor enim antea sum caput omnis regio iste.

Omnis autem spoliū iste Civitas & jumentum diripio tui præda filius Israel tantum omnis homo percutio acies gladius donec perdo omnis is.

Capio ergo Jehosua tota regio iste Montanus & Australis,
D 3 and

and all the Land of
Goshen, and the Vale,
and the Plain, and
the Mountain of Is-
rael, and the Vale of
the same:

Even from the Mount
Balak, that goeth up
to Seir, unto Baal-
Gad in the Valley of
Lebanon under mount
Hermion: And all
their Kings he took
them and smote them.

And at that time came
Joshua and cut off the
Anakims from the
Mountains, from Ke-
bron, from Debir,
from Anab, and
from all the Moun-
tains of Judah, and
from all the Mountains
of Israel, Joshua de-
stroyed them utterly
with their Cities.

So Joshua took the whole
Land, according to all
that the LORD said
unto Moses, & Joshua
gave it for an in-

& tota terra Goshen,
& planities, & Mons
Israel, & planities is.

A Mons Halak qui as-
cendo Sebir usque
Bahal-Gades in Con-
vallis Libanon sub
Mons Chermion qui
omnes Rex capio &
percutio.

Tempus autem ille ve-
niens Jehoscua ex
scindo Hanakaus e
Montanus, e Chebron,
e Debir ab Hanab, &
ab omnis Mons Jehu-
da, & ab omnis Mons
Israelita cum Civi-
tas ille totaliter de-
vastato.

Ita tota terra illa capio
Jehoscua quemadmo-
dum edico Jehova
Moses doque ille Je-
hoscua in possessio Is-
rael ita secundum
herit-

heritance unto Israel,
according to their Di-
visions by their
Tribes: and the Land
rested from War.

IUDG. I.

After the death of
Joshua, it came to
pass, that the Chil-
dren of Israel asked the
LORD, saying, Who
shall go up first for us
against the Canaa-
nites, to fight against
them?

And the LORD said,
Judah shall go up:
Behold, I have deli-
vered the Land into
his hand.

And Judah said unto
Simeon his Brother,
Come up with me into
my Lot, that we may
fight against the
Canaanites, and I
likewise will go with
thee into thy Lot; so

partitio is, per tribus
is, & quietus sum a
bellum terra.

JUDIC. I.

EST autem post Mors
Jehosua ut Consulo
filius Israel Jehova,
dicendo, Quis ex ego
ascendo contra Ca-
naanens in principi-
um ad pugnaudum
contra is?

Dico autem Jehova Je-
huda accendo, ecce
trado iste terra in
manus is.

Tum dico Jehuda Schim-
hon frater suus, ascen-
do cum ego in fors
meus, ut pugno con-
tra Canaanens, &
ego vicissim eo
cum tu in fors tu-
us, eoque cum is
Simeon.

Simeon went with him.

And Judah went up, and the LORD delivered the Canaanites, and the Perizites into their hand; and they slew of them in Bezek ten thousand men.

But Adonibezek fled, and they pursued after him, and caught him, and cut off his thumbs, and great Toes.

And Adonibezek said, Threescore and ten Kings having their Thumbs, and great Toes Cut off, gathered their meat under my Table: As I have done, so God hath requited me, and they brought him to Jerusalem, and there he died.

(Now the Children of Judah had fought against Jerusalem, and had taken it, and smit-

is Schimhon.

Sic ascendo Jehuda, tra-
doque Jehova Canaa-
neus & Perizzans in
manus is & occido is
in Bezek decies mille
vir.

Fugio autem Adoni-
bezek & persequor is,
& capio is, & amputo
pollex manus is &
Pes is.

Dicoque Adonibezek
septuaginta Rex pol-
lex manus suus & Pes
suus mutilatus colligo
esca sub mensa meus
quemadmodum facio
sic rependo mihi De-
us, & adduco is ad
Hierosolyma ubi mo-
rior.

Pugno autem filius Is-
rael Hierosolyma &
capiro is & percutio
acies gladius Civitas

ten it with the edge of
the sword, and set the
City on fire)

And Judah went down
to fight against the
Canaanites that dwelt
in the Mountain, and
in the South, and in
the Valley.

And Judah went against
the Canaanites that
dwelt in Hebron (now
the name of Hebron
before was Kirjath-
arba) and they slew
Sheshai, and Ahiman,
and Tatmai.

And from thence he went
against the Inhabi-
tants of Debir (and
the name of Debir be-
fore was Kirjath-se-
pher)

And Caleb said, he that
smiteh Kirjath-se-
pher, and taketh it,
to him will I give
Achsah my Daughter
to wife.

And Othniel the Son
of Kenaz, Calebs

vero ipse immitto ig-
nis.

Descendo autem filius
Jehuda ad pugnan-
dum contra Canaha-
neus inhabitans Mon-
tanus, & Australis
plaga, & Convallis.

Procedo enim Jehuda ad
Canahaneus inhabi-
tans Chebron (nomen
autem Chebron sum
urbs Abrabi) occido
etiam Schaschaius &
Achimanes & Thai-
manus.

Ac inde procedo versus
incola Debir; nomen
autem Debir antea
sum urbs Sepher.

Dico autem Caleb qui
percutiens urbs Se-
pher capio is, do is
Hachsa filia mea in
uxor.

Et capio is Othniel filius
Kenazus, agnatus Ca-
younger

younger brother, took it; and he gave him Achsah his Daughter to wife.

And Judah went with Simeon his brother, and they slew the Canaanites that Inhabited Zephath, and utterly destroyed it: (and the name of the City was called Hormah) also Judah took Gaza, Askelon, and Ekron with their Coasts.

And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three Sons of Anak.

And the house of Joseph, they also went up against Bethel: and the LORD was with them.

And the house of Joseph sent to descry Bethel, now the name of the City before was Luz.

And the spies saw a man come forth out of the

leb minor natu, & do is Hacsa filia sua in uxor.

Et procedo Jebuda cum Schimhon frater suus, & occido Canaanus inhabitans Zephatha, & omnino devasto is (suum autem nomen civitas iste antea Chorma) Gaza etiam & Askalon & Ekron cum terminus suus.

Do autem Caleb us Chebron quemadmodum Moses edico; & expello inde tres filius Hanak.

Filius etiam Josephus ascendō contra Bethel.

Mitto ergo filius Josephus ad explorandum Bethel (nomen vero Civitas iste antea sum Luz)

Et video Explorator City,

City, and they said
unto him, shew us, we
pray thee, the entrance
into the City, and we
will shew thee mercy.

And when he shewed
them the entrance in-
to the City, they smote
the City with the edge
of the sword, but they
let go the man, and all
his family.

And the man went in-
to the Land of the
Hittites, and built a
City, and called the
name thereof, Luz.

JUDG. III.

AND when the Chil-
dren of Israel Cryed
unto the LORD, the
LORD raised up a
Deliverer unto the
Children of Israel,
who delivered them,
even Othniel the Son
of Kenaz, Calebs
younger brother.

homo exiens ex urbs,
& dico is ostendo
ego ingressus in Ci-
vitas & ego in tu
misericordia exerceo
Sit quum ostendo ipse
ingressus Civitatis
percutio Civitas a-
cies gladius vir au-
tem ille cum tota fa-
milia is dimitto.

Ab eoque vir ille in ter-
ra Cithaus ubi ædi-
fico Civitas, & veco
nomen is Luzus.

JUDIC. III.

DEinde quum cla-
mo filii Israel ad
Jehova excito Jehova
servator filius Israel
qui servo is, Hothniel
filius Kenazus agna-
tus Calebus, minimus
ex ille.

And

And the Spirit of the LORD came upon him, and he judged Israel, and went out to War, and the LORD delivered Cushan Reshathaim King of Mesopotamia, into his hand, and the Land had rest forty years, and Othniel the Son of Kenaz died.

And the Children of Israel did evil again in the sight of the LORD, and the LORD strengthened Eglon the King of Moab against Israel, because they had done evil in the sight of the LORD.

And he gathered unto him the Children of Ammon, and Amalek, and went and smote Israel, and possessed the City of Palm-trees.

So the Children of Israel served Eglon the King of Moab, eighteen years

Et infideo ille Spiritus Jehova, & vindico Israel, nam egredior ad bellum tradoque Jehova in manus is Cusheanus Reshathaim, Rex Mesopotamia, & quiesco terra annus quadragessimus usque & tunc morior, Hothniel filius Kenazus.

Denuo autem filius Israel facio qui malus videor in oculus Jehova, & Jehova fortior reddo Heglon Rex Moabita supra Israelita eo quod facio quod malus videor in oculus Jehova
Congrego enim ad sui Hammonita & Hamalekita, & abiens percutio Israel possideoque Civitas palmarum.

Servio autem filius Israel Heglon Rex Moabita octodecim annus.

But

at when the Children of Israel cryed unto the LORD: he LORD raised them up a deliverer, Ehud the Son of Gera, a Benjamite, a man left-handed: and by him the Children of Israel sent a present unto Eglon King of Moab.

But Ehud made him a dagger, (which had two edges) of a Cubit length, and he did gird it under his Rayment, upon his right Thigh, and he brought the present unto Eglon King of Moab: and when he had made an end to offer the present, he sent away the people that bare the Present. But he himself turned again from the Quarries that were by Gilgal, and said, I have a secret errand unto thee, O King: Who said, keep Silence, and all that stood by him went out from him.

Sed quum clamo filius Israel ad Jehova Jehova excito is servator Ehudes filius Gera Benjaminita, vir percussus manus dextra suus, per qui mitto filius Israel munus Heglon Rex Moabita.

Ehud autem paro sui gladius bipennis cubitalis longitudo suus: qui accingo sui sub vestis suus ad femur dexter suus, & offero munus ipse Heglon Rex Moabita: Quum autem absolvo offero munus ille, ut deduco populus ille qui offero munus. Ipse vero revertor e lapicidina qui sum prope Gilgal, & dico, aliquis arcanum habeo ad tu, O Rex qui dico. sileo; & omnis qui adsto is exeo.

And Ehud said, I have
a Message from God
unto thee; and arose
out of his seat.

And Ehud put forth his
left hand, and took the
Dagger from his right
thigh, and thrust it in-
to his Belly, and the
hast also went in after
the blade: and the fat
closed upon the blade,
so that he could not
draw the Dagger out
of his Belly, and the
dirt came out.

And Ehud escaped, and
passed beyond the
Quarries. And it
came to pass, when he
was come, that he
blew a Trumpet in the
mountain of Ephraim.

And the Children of Is-
rael went down with
him from the Mount,
and he said unto them,
Follow after me; for
the LORD hath deli-
vered your Enemies,
the Moabites, into
your hand.

Et dico Ehud aliqui
Divinum habeo ad tu
quapropter surgo
folium.

Extendens autem Ehud
manus sinister suus,
accipio gladius ille
e femur suus dexter,
& infigo is venter
ille, Ita ut capulus
ingredior post mu-
cro suus & occludo
adeps mucro adeo ut
non extrahe gladius
e venter is, & prodeat
stercus.

Fugio autem Ehud &
præter gredior lapi-
cidina, & ita sum, ut
quum advenio clau-
go buccina in Mons
Ephraim.

Descendo autem is fi-
lius Israel ex is Mons,
& dico is sequor ego,
nam trado Jehova ini-
micus vester Moabi-
ta in manus vester.

And they went down after him and took the Fords of Jordan toward Moab, and suffered not a man to pass over.

And they slew of Moab at that time about four thousand men, all lusty, and all men of Valour, and there escaped not a man.

So Moab was subdued that day under the hand of Israel; and the Land had rest fourscore years.

And after him Shamgar the son of Anath, which slew of the Philistines with an Oxegoad, and he also delivered Israel.

Et descendo post is & præoccupo vadum Jordan Moabita, nec sino quisquam transco.

Sed occido Moabita is, tempus quasi decies mille vir quisque strenuus, & quisque vir Robur, nec fugio is quisquam.

Sic depressus sum Moabita dies ille sub manus Israel & quiesco terra ad annus octogesima usque.

Post is autem sum Schamgar filius Hanathus qui percutio Philistinus stimulus bos, & ipse quoque servo Israel.

Thomas Gibson
JUDG.
Thomas Gibson
Thomas Gibson

Sisera Slain by Jael, and his Army by Barak.



JUDG. IV.

AND the Children of Israel again did evil in the sight of the LORD, and the LORD sold him into the hand of Jabin King of Canaan, that

JUDIC. IV.

ET Rursus facio filius Israel qui malus videor in oculus Jehova; & do is Jehova in manus Jabin Rex Canaanus qui regno in Chatzor qui militia reignat

reigned in Habor; the
Captain of whose Host
was Sisera.

And the Children of Is-
rael cryed unto the
LORD, for he had
nine hundred Chari-
ots of Iron; and twen-
ty years he mightily
oppressed the Children
of Israel.

And Deborah a Prophe-
tess, the Wife of Lapi-
doth, she judged Is-
rael at that time.

And she sent and called
Barak the Son of Abi-
noam, and of Kedesh-
Naphtali, and said
unto him, hath not the
LORD GOD of Is-
rael Commanded, say-
ing, Go, and draw to-
ward Mount Tabor,
and take with thee ten
thousand men of the
Children of Naphtali,
and of the Children of
Zebulun? And I will
draw unto thee, unto the
River Kishon, Sisera

Princeps sum Sisera.

Quapropter clamo filius
Israel ad Jehova, no-
naginti enim currus
ferratus sum is, & ip-
se opprimo filius Is-
rael, violenter viginti
annus.

Debora autem fœmina
Prophetissa, Lappi-
dothus uxor hic Judi-
co Israel tempus ille.

Mitto ille, & advoco Ba-
rakus filius Abinoha-
mus, Kedeschus Naph-
thalita dicoque is,
Nonne præcipio Je-
hova Deus Israel? eo,
& trahens in Mons
Thabor assumo cum
tu decies mille vir e
filius Naphtali, & e
filius Zebulun, nam
traho adversum tu
ad Torrens Kishon
Sisera Princeps mi-
litia Jabin, currusque
is, & multitudo is,

E

the

the Captain of Jabin's Army, with his Chariots, and his multitude, and I will deliver him into thine hand.

And Barak said unto her, if thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.

And she said, I will surely go with thee, notwithstanding the Journey that thou takest, shall not be for thine honour; for the LORD shall sell Sisera into the hand of a Woman.

And Deborah arose, and went with Barak to Kedesh. And they shewed Sisera, that Barak the Son of Abinoam was gone up to Mount Tabor.

And Sisera gathered together all his Chariots, even nine hundred Chariots of Iron,

& trado in manus tuas.

Dico vero is Barak, si eo cum ego tunc ego eo, sin autem non eo cum ego, nec ego eo.

Ille autem dico ego certissime eo cum tu, tamen non tuus sum gloria secundum hic via qui tu ambulo, in manus enim Mulier do Jehova Sisera.

Et sic surgens Debora eo cum Barak Kedeshus Et nunciatus sum Sisera ascendere Barakus filius Abinoam Mons Tabor.

Accerso itaque Sisera omnis currus suus nonaginti currus ferratus, & totus ille po-
and

and all the people that were with him, from Harosheth of the Gentiles, unto the River of Kishon.

And Deborah said unto Barak, up; for this is the day in which the LORD hath delivered Sisera into thine hand: Is not the LORD gone up before thee.

So Barak went down from Mount Tabor and tenthousand men after him.

And the LORD discomfited Sisera, and all his Chariots, and all his Host, with the edge of the sword before Barak: So that Sisera lighted down off his Chariot, and fled away on his feet.

But Barak pursued after the Chariots, and after the Host, unto Harosheth of the Gentiles, and all the Host of Sisera fell upon the

populus qui sum cum ipse Charoschetha gens ad Kishon.

Tum dico Debora Barakus surge, nam hic ille dies sum qui trado Jehova Sisera in manus tuas, nonne Jehova procedo ante tu?

Quare descendo Barakus e Mons Thabor & decies mille vir post is.

Fundoque Jehova Sisera, & omnis currus is totusque is exercitus acies gladius ante Barakus: itaque descendens Sisera de sinu currus aufugio pedes.

Barakus vero persequor currus ille & exercitus, usque Charoschetha gens cadoque totus exercitus Sisera acies gladius, non
E Z edge

edge of the sword, and there was not a man left.

Howbeit Sisera fell away on his feet, to the Tent of Jael the Wife of Heber, the Kenite.

And Jael went out to meet Sisera, and said unto him, Turn in my Lord, turn in to me, and fear not; and when he had turned in to her into the Tent she covered him with a Mantle.

And he said unto her, give me, I pray thee, a little water to drink, for I am Thirsty.

And she opened a Bottle of Milk, and she gave him drink, and covered him.

Again he said unto her, stand in the door of the Tent, and it shall be when any man doth come, and inquire of thee, and say, is there any man here? That thou shalt say, No.

relictus sum ne unus, quidem.

Sisera autem fugio Pedes ad Tentorium. Jabel uxor Cheber Kenan.

Et prodiens Jabel obviam Sisera, dico is, diverto Dominus meus, diverto ad ego ne timeo: sic diverto ad is in tentorium & ille tego is stragula.

Dico autem ille, do ego quæso bibendum parum aqua, nam sitio: & ille aperiens uter lac, do ille bibendum, tunc tego is.

Dico rursus is, sto in porta Tentorium, & est. si quis advenio & interrogo tu, dicens sumne hic aliquis? ut dico nemo sum.

That

Then Jael Hebers wife took a Nail of the Tent, and took an hammer in her hand, and went softly unto him, and smote the Nail into his Temples, and fastened it unto the ground (for he was fast asleep, and weary) so he died. And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, come and I will shew thee the man whom thou seekest.

And when he came into her Tent, behold, Sisera lay dead, and the Nail was in his Temples.

JUDG. VII.

AND the LORD said unto Gideon by the three hundred men that lapped will I save you, and deliver the

Tum Jael uxor Cheber, accipiens paxillus tentorium, & opponens manus suas ad Malleus accedo ad is sensim, ac infigo paxillus in Tempora is, ita ut permeo in terra (nam ipse somnus sopitus & fessus sum) ita morior.

Ecce autem Barakus prosequens Sisera prodeco Jael obviam is, dicoque is venio & ostendo tu vir ille qui quæro.

Et cum ingredior in Tentorium suus ecce, Sisera prostratus mortuus, cum paxillus in Tempora suus.

JUDIC. VII.

ET dico Jehova Gid-
hor, trecenti iste vir
lambens servo tu, &
trado Midiamita in
manus tuas, quamo-
Mid-

Midianites into thine hand: and let all the other people go, every man unto his place.

So he retained those three hundred men: And the Host of Midian was beneath him in the Valley.

And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the Host, for I have delivered it into thine hand.

But if thou fear to go down, go thou with Phurah thy servant, down to the Host.

And thou shalt hear what they say, and afterward shall thine hand be strengthened to go down unto the Host.

And the Midianites, and the Amalekites, and all the Children of the East, lay along in the Valley like Grass-hoppers for multitude,

brem totus iste populus ab eo, quisque in locus suus.

Trecenti itaque iste vir retineo: Exercitus vero Midianita infra is sum, in Convallis.

Fuit autem ille ipse nox ut Jehova edico is, surge, descendo, in iste Exercitus nam trado is in manus tuus.

Quod si timeo descendo, descendo tu, & Phurah servus tuus ad ipse castra.

Et audio qui loquor, & postea confirmor manus tuus, ac descendo contra iste exercitus.

Midianita autem & Amalekita cum omnis Orientalis diffusus sum in convallis tanquam Locusta multitudo, camelique is

and their Camels were without number, as the Sand by the Sea for multitude.

And when Gideon was come, behold, there was a man that told a Dream unto his fellow, and said, behold I dreamed a Dream, and lo, a Cake of Barly-Bread tumbled into the Host of Midian, and came unto a Tent and smote it, that it fell, and overturned it that the Tent lay along.

And his fellow answered, and said, this is nothing else save the sword of Gideon. the Son of Jeash a man of Israel; for into his hand hath GOD delivered Midian, and all the Host.

And it was so, when Gideon heard the telling of the Dream, and the interpretation

non sum numerus sum sicut arena in litus mare multitudo.

Quumque advenio Gidhon, ecce quidam narro proximus suus somnium: & dico, ecce somnium somnio, quod ecce tostus panis hordeaceus obverto sui in Castra Midianita, & perveniens in Tentorium, concutio ipse ita ut cado, subvertoque ita ut lapsus jaceo Tentorium.

Respondens autem proximus is, dico, non sum hic alius nisi gladius Gidion filius Jeaschus vir Israelita, trado enim Deus in manus is Midianita & totus hic castra.

Est ergo. quum audio Gidhon narratio somnium, & explicatio is, ut incurvo sui & re-

E + thereof

thereof, that he worshipped and returned into the Host of Israel, and said, Arise, for the LORD hath delivered into your hands the Host of Midian.

And he divided the three hundred men into three Companies, and he put a Trumpet in every mans hand, with empty Pitchers, and Lamps within the Pitchers.

And he said unto them, Look on me, and do likewise, and behold when I come to the Outside of the Camp, it shall be that as I do, so shall ye do.

When I blow with a Trumpet, I and all that are with me, then blow ye the Trumpets also on every side of all the Camp, and say the SWORD of the LORD and GIDEON.

So Gideon, and the hundred men that were

versus ad Castra Israelita, dico, surgo trado enim Jehova in manus castra Midianita,

Tum distribuo trecenti illi vir in tres agmen, tradoque Buccina in manus quisque is, & Hydria vacuus, faxque in medium hydriae

Et dico is respicio in ego, & sic facio, quum ecce ego venio in extremitas castra iste, est, ut quemadmodum ego facio, sic facio.

Quum clango Buccina ego ut quicumque sum cum ego. clango tu quoque Buccina circum totus iste castra & dico JEHOVA ET GIDHON GLADIUS.

Adveniens itaque Gideon & centum vir qui

with him, came unto the outside of the Camp, in the beginning of the middle watch, (and they had but newly set the watch;) and they blew the Trumpets, and brake the Pitchers that were in their hands, and the three Companies blew the Trumpets, and brake the Pitchers that were in their hands, and the three Captains blew the Trumpets, and brake the Pitchers, and held the Lamps in their left hands, and the Trumpets in their right hands to blow withal: And they cried, The SWORD of the LORD and of GIDEON, and they stood every man in his place, round about the Camp: and all the Host ran, and cried, and fled. And the three hundred blew the Trumpets,

sum cum is, ad extremitas ille castra principium vigilia medius (tantummodo enim statuo Custos) clango Buccina simul frangens hydria qui sum in manus ipse, & clango itaque tres ille agmen buccina, & frango hydria, nam teneo manus suus sinister fax manus vero dexter buccina ad clangendum: Et clamo. GLADIUS JEHOVA ET GIDEON. Subisto autem quisque in locus suus circum castra ipse, Discurro autem totus exercitus, & vociferor & fugio.

Rurfus clango trecenti illi Buccina, & ob-
and

the LORD set every
mans sword against
his fellow, even tho-
rowout all the Host.

And the Host fled, and
the Men of Israel ga-
thered themselves to-
gether, and pursued
after the Midianites.

And they took two Prin-
ces of the Midianites,
Oreb and Zeeb.

And they slew Oreb upon
the rock Oreb, and
Zeeb they slew at the
Wine-Press of Zeeb,
and pursued Midian,
and brought the heads
of Oreb and Zeeb to
Gideon, on the other
side Jordan.

JUDG. VIII.

NOW Zebah and
Zalmunna were in
Karkor, and their
Hosts with them, a-
bout fifteen thousand
men, all that were left

verto Jehova gladi-
us unus in alter idq;
per totus castra ille.

Tum fugio Exercitus,
quapropter convoca-
tus sum vir Israelita, &
persequor Midianita:

Capioque duo princeps
Midianita, Horebus
& Zeebus.

Et occido Horebus in
rupes Horebus, Zee-
bus vero occido in
torcular Zeebus, et
persequor Midianita,
et afferro caput Hore-
bus et Zeebus ad Gid-
don trans Jordan.

JUDIC. VIII.

ZEbach autem et
Tzalmunah sum
Karkor, et exercitus
is cum ipse quasi
quindecim mille, qui-
cunque residuus sum
of

of all the Host of the
Children of the East.

For there fell an hundred
and twenty thousand
men that drew sword.

And Gideon went up by
the way of them that
dwelt in Tents, on the
East of Hobah, and
Jogbehah, and smote
the Host, for the Host
was secure.

And when Zebah and
Zalmunnah fled, he
pursued after them,
and took the two Kings
of Midian, Zeba and
Zalmunna, and dis-
comfited all the Host.

And Gideon the son of
Joash returned from
battel before the Sun
was up, and caught a
young man of the men
of Succoth, and in-
quired of him: and he
described unto him the
Princes of Succoth,
and the Elders there-
of, even threescore and
seventeen men.

e totus exercitus O-
rientalis.

Cado enim centum Vi-
ginti mille vir strin-
gens gladius.

Ascendo itaque Gidhon
via degens in Tendo-
rium. ab Oriens Ho-
bachum & Jogbeha
percutioque exerci-
tus ille dum exercitus
dego secure.

Sed fugiens Zebachus
& Tzalmunna perse-
cutus sum, capioque
duo Rex Midianita
Zebachus & Tzal-
munna, & totus exer-
citus ille percello.

Postea revertens Gidhon
filius Joaschus ab ille
prælium, ante ascen-
sus Sol, capio puer
e vir Succothanus &
percontor is: qui de-
scribo is Princeps Suc-
cothanus, & senior is
septuaginta sept. n-
decim vir.

And

Will

And he came unto the men of Succoth, and said, behold Zebah, and Zalmunna, with whom you did upbraid me, saying, are the hands of Zebah and Zalmunna now in thine hands that we should give bread unto thy men that are Weary?

And he took the men of the City, and thornes of the Wilderness, and Briars; and with them he taught the men of Succoth.

And he beat down the Tower of Penuel, and slew the men of the City.

Then said he unto Zebah and Zalmunna, what manner of men were they whom you slew at Tabor? and they answered, as thou art, so were they, each one resembled the Children of a King.

Quumque advenio ad vir Succorhanus, dico ecce Zebach & Tzalmunna cum qui exprobo ego, dicendo; an palma Zebach & Tzalmunahus sum nunc in manu tuus, ut trado panis vir fessus ille.

Et assumptus vir Civitas ille, spinusque desertum, & Oxycanthus, documentum in is do vir Succorhanus.

Deinde turris Penuel, destruo & interficio vir ille Civitas.

Postea dico Zebachus & Tzalmunahus qualis sum vir qui interficio in Tabor? qui respondeo, Qualis tu, talis ille sum. quisque is quasi filius Rex.

And he said, they were my Brethren, even the Sons of my Mother, as the LORD liveth, if ye had saved them alive, I would not slay you.

And he said unto Jether his First-born, up, and slay them: but they withheld not his sword: for he feared because he was yet a Youth.

Then Zebah and Zalmunna, said, Rise thou and fall upon us; for as the man is, so is his strength. And Gideon arose and slew Zebah and Zalmunna,

Thus was Midian subdued before the Children of Israel, so that they lifted up their hands no more: And the Country was in quietness forty years, in the dayes of Gideon

Tunc dico, Frater meus, filius mater meus sum, Ita ut vivo Jehova, si vivus servo is non occisurus sum tu. Itaque dico Jether primogenitus tuus surge tu occido iste, sed non stringo puer gladius tuus eo quod timeo, nam adhuc puer sum.

Tum dico Zebachus & Tzalmunabus surgo tu, & incurro in ego, nam qualis vir, talis sum Robur is; Quapropter surgens Gideon interficio Zebachus & Tzalmunabus; Ita depressus sum Midianita ante filius Israel, nec pergo attollo caput sum, sic quiesco terra dies Gideon in annus usque quadagesimus.

JUDG. IX.

AND Abimelech
Went unto his Fa-
thers house at Ophrah,
and slew his Bretheren
the sons of Gideon,
being threescore and
ten persons, upon one
stone :

Notwithstanding, yet
Jotham the youngest
son of Jerubbaal, or
Gideon, was left.

And all the Men of She-
chem gathered toge-
ther, and all the house
of Millo, and went
and made Abimelech
King, &c.

And Gaal the son of E-
bed said, Who is A-
bimelech, and who is
Shechem, that we
should serve him?

And would to God these
people were under my
hand, &c.

And Gaal went out be-

JUDIC. IX.

VEnio autem Abimelec
in domus patris sui
Hophra & interficio
frater suus, filius Gid-
don, septuaginta vir
super lapis unus.

Sed tamen superstes re-
lictus sum Jotham fi-
lius Jerubbahal mini-
mus.

Tum congrego sui om-
nis Shechemita & tota
familia Millo, abiens
constituo Abimelec in
Rex, &c.

Dico autem Gabal, filius
Hebedus quis sum A-
bimelec, & Shechem, ut
servio iste?

At utinam populus hic
sum in manus meus.

Et egressus sum Gabal
for

before the men of Shechem, and fought with Abimelech.

And Abimelech chased him, and he fled before him, and many were overthrown and wounded, &c.

And Abimelech fought against the City of Shechem, and he slew the people that was therein, and beat down the City, and sowed it with Salt.

And when all the men of the Tower of Shechem heard that, they entered into an Hold of the house of the God Berith.

And it was told Abimelech, that all the men of the Tower of Shechem were gathered together.

And Abimelech gat him up to Mount Zalmon, he and all the people that were with him, and Abimelech took

ante Shecemita & pugno contra Abimelec.

Sed persequor Abimelec is fugiens a facie suus, cadoque multus vulneratus, &c.

Oppugno etiam Abimelec civitas Shecem populusque qui Tum in is interficio, & destructus civitas confero is sal.

Quumque audio omnis cives arx Shecemitanus ingredior propugnaculum Deus Berub.

Et nunciatum sum Abimelec sui congrego omnis cives arx Shecemitanus.

Ascendo ergo Abimelec Mons Tzalmor, ipse & totus populus qui cum is sum, ibi accipio Abimelec securis
And

JUDG. IX.

AND Abimelech
Went unto his Fa-
thers house at Ophrah,
and slew his Bretheren
the sons of Gideon,
being threescore and
ten persons; Upon one
stone:

Notwithstanding, yet
Jotham the youngest
son of Jerubbaal, or
Gideon, was left.

And all the Men of She-
chem gathered toge-
ther, and all the house
of Millo, and went
and made Abimelech
King, &c.

And Gaal the son of E-
bed said, Who is A-
bimelech, and who is
Shechem; that we
should serve him?

And would to God these
people were under my
hand, &c.

And Gaal went out be-

JUDIC. IX.

VEnio autem Abimelec
in domus pater suus
Hophra & interficio
frater suus, filius Gid-
don, septuaginta vir
super lapis unus.

Sed tamen superstes re-
lictus sum Jotham fi-
lius Jerubbaal mini-
mus.

Tum congreco sui om-
nis Shechemita & tota
familia Millo, abiens
constituo Abimelec in
Rex, &c.

Dico autem Gaal, filius
Hebedus quis sum A-
bimelec, & Shechem, ut
servio iste?

At utinam populus hic
sum in manus meus.

Et egressus sum Gaal
for

before the men of Shechem, and fought with Abimelech.

And Abimelech chased him, and he fled before him, and many were overthrown and Wounded, &c.

And Abimelech fought against the City of Shechem, and he slew the people that was therein, and beat down the City, and sowed it with Salt.

And when all the men of the Tower of Shechem heard that, they entered into an Hold of the house of the God Berith.

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And Abimelech gat him up to Mount Zalmon, he and all the people that were with him, and Abimelech took

ante Shechemita & pugno contra Abimelech.

Sed persequor Abimelech is fugiens a facie suus, cadoque multus vulneratus, &c.

Oppugno etiam Abimelech civitas Shechem populusque qui Tum in is interficio, & destructus civitas consero is sal.

Quumque audio omnis cives arx Shechemitanus ingredior propugnaculum Deus Berith.

Et nunciatum sum, Abimelech sui congrego omnis cives arx Shechemitanus.

Ascendo ergo Abimelech Mons Zalmon, ipse & totus populus qui cum is sum, ibi accipio Abimelech securis And

an Ax in his hand,
and cut down a Bough,
from the Tree, and
rock it, and laid it on
his Shoulder, and said
unto the people that
were with him, what
ye have seen me do,
make hast and do as I
have done.

And all the people like-
wise cut down every
man his Bough and
followed Abimelech,
and put them to the
Hold, and set the
Hold on fire upon
them: so that all the
men of the tower of
Shechem died also,
about a thousand men
and women.

Then went Abimelech
to Thebez, and en-
camped against The-
bez and took it.

But there was a strong
Tower within the
City, and thither
fled all the Men
and Women, and

in manus suas & am-
puto ramis arbor,
qui capio, & impono
humerus suus, edicoq;
populus qui sum cum
sui, qui video ego fa-
cio festinanter facio
sicut ego.

Tunc totus etiam popu-
lus amputo quisque
Ramos suos, & sequu-
tus Abimelech, cir-
cumpono propugna-
culum & incendo ille
propugnaculum igni-
sis. sic mortuus sum
etiam omnis quæ
arx Shechemitanus,
quasi mille vir & mu-
lier.

Deinde proficiscor Abi-
melech Thebez
quæ i castra pono con-
tra Thebez & ca-
pio ille Arx autem
munitus sum intra
Civitas ille illic con-
fugio omnis vir &
mulier, denique om-
nis

Thomas

all they of the City,
and shut it to them,
and gat them up to the
top of the Tower.

And Abimelech came un-
to the Tower, and
fought against it, and
went hard unto the
door of the Tower, to
burn it with fire.

And a certain woman
cast a piece of a Mil-
Stone upon Abime-
lechs head, and all
to brake his Skull.

Then he called hastily
unto the young man his
Armour-bearer, and
said unto him, draw
thy sword and slay me,
that men say not of me,
a woman slew him, and
his young man thrust
him through, and he
died.

Thus GOD rendered the
Wickedness of Abime-
lech, which he did un-
to his father in slay-
ing his seventy bre-
theren.

nis cives & oc-
cludo circa sui, & as-
cendo ad tectum
arx.

Sed veniens Abimelec us-
que ad arx ut pugno
contra is quum accido
ulque ad porta arx ad
comburendum is ig-
nis;

Delicio mulier quidam
fragmen mola super
caput *Anim. lec.*, &
confringo cranium is.

Tunc inclamans celeriter
puer armiger suus e-
dico is, stringo gladi-
us tuus et occido ego,
ne dico de ego mulier
interficio is, tum con-
fodio is puer is et mo-
rior.

Sic facio Deus ut redeo
maleficium *Animelec*,
qui afficio pater suus,
interficiendo frater
suus septuaginta.

F

JUDG.

Thomas

JUDG. XI.

THEN the Spirit of the LORD came upon Jephthah, so Jephthah passed over unto the Children of Ammon, to fight against them, and the LORD delivered them into his hands.

And he smote them from Aroer, even till thou come to Minnith, even twenty Cities, and unto the Plain of the Vineyards, with a very great slaughter: thus the Children of Ammon were subdued before the Children of Israel.

JUDG. XII.

THEN Jephthah gathered together all the men of Gilead, and

JUDIC. XI.

TUNC adsum Spiritus Jehova Jephthachus & transeo Jephthachus ad Hammonita ut pugno contra is; tradoque is Jehova in manus ille.

Percutio enim is ab Harroher ulque qua venio Minnitha, viginti civitas, & usque ad planities vinea, magnus admodum cædes, sic depressus sum Hammonita a facies Israel.

JUDIC. XII.

TUNC convocans Jephthachus omnis Gileadita & pugno contra E-
fought

fought with Ephraim;
and the men of Gilead
smote Ephraim; be-
cause they said, the
Gileadites are fugi-
tives of Ephraim, a-
mong the Ephraimites,
and among the Manaf-
sites. And the Gile-
adites took the passages
of Jordan before the E-
phraimites.

And it was so, that when
those Ephraimites
which were escaped,
said, let me go over,
that the men of Gilead
said unto him, art
thou an Ephraimite?

If he said nay:

Then said they unto him,
say now Shibboleth,
and he said Sibboleth.

For he could not frame
to pronounce it right.

Then they took him and
slew him at the passa-
ges of Jordan.

And there fell at that time
of the Ephraimites
fourty and two thou-
sand.

phraimite, & percu-
tio vir Gilhadita E-
phraimite, quia dico
vos Gilhadita in diu
inter Ephraimite &
Manassites, perfuga
Ephraimite sum. Oc-
cupo enim Gilhadita
vadium Jordanus con-
tra Ephraimite.

Et est, quod quum E-
phraimite ille qui ef-
fugio, dico, permitto
ut transeo tunc Gilha-
dita respondeo tunc
sum Ephraimite & si
dico non sum:

Tam ille dicens hic, dico
jam Shibboleth, si hic
dico Sibboleth.

Non enim possum com-
paro sui ad loquen-
dum recte.

Tunc apprehensus is Ju-
gulo ad vadium Jordan
Sic cado tempus ille ex
Ephraimite quadra-
ginta duo mille.

F 21

JUDG.

Samsons last Victory and Death.

JUD G. XV.

And they bound Sampson with two new cords, and brought him up from the Rock. And when he came unto Lehi, the Philistims shouted against him,

JUDIC. XV.

ET vincio Sampson duo funis novus, & deduco is a Petra.

Et quum pervenio ad Lechi vociferor Palestinus ad occursum is.
and

and the Spirit of the LORD came mightily upon him, and the Cords that were upon his Arms became as flax that was burnt with fire, and his Bands loosed from off his hands.

And he found a new Jaw-bone of an Ass, and put forth his hand and took it, and slew a thousand men therewith. And Sampson said, with the Jaw-bone of an Ass, Heaps upon Heaps, with the Jaw-bone of an Ass have I slain a thousand Men.

JUDG. XX.

AND the men of Israel went out to Battell against Benjamin. and the Children of Benjamin came forth out of Gibeah, and destroyed down to the

tum incedo in is Spiritus Jehova vehementer, sumque funis ille ad Brachium is tanquam filum lineus qui ardeo ignis, & dissolvor vinculum is e manus is. Et invenio humens Maxilla Asinus, & extensus manus suus accipio is & mille vir occido is. Et dico Sampson Maxilla Asinus acervus, acervus dico : Maxilla Asinus occido mille vir,

JUDIC. XX.

Exeo autem Israelita ad prælium contra Beniaminita, exeo etiam filius Beniamine Gibba, & prosterne humus ex Israelita dies ille viginti

ground of the Israelites
that day, twenty and
two thousand men.

And Benjamin went forth
against them out of
Gibeah, the second
day, and destroyed
down to the ground of
the Children of Israel
again eighteen thou-
sand men.

And the Children of Is-
rael went up against
the Children of Ben-
jamin on the third day,
&c. And all the men
of Israel rose up out of
their place, and put
themselves in Array at
Baal-Tamar:

And the LORD smote
Benjamin before Is-
rael; and the Chil-
dren of Israel destroyed
of the Benjamites,
that day, twenty five
thousand and one hun-
dred.

duo mille vir.

Exiens quoque *Benjami-
nita* obviam is *Gibha*
secundus dies proster-
no humus ex *Israelita*
iterum octodecim mil-
le vir.

Quapropter ascendo fi-
lius *Israel* contra *Ben-
jaminita* tertius dies,
&c.

Tunc omnis *Israelita* sur-
gens quisque e locus
suus instruo acies *Ba-
hal-Thamar*.

Sic afficio *Jehova* *Benja-
min* plaga coram *Is-
rael*, & prosterno *Is-
raelita* ex *Benjaminita*
dies ille vicies quin-
quies mille centum
vir.

I. S A M. IV.

NOW Israel went out
against the Philis-
tines to Batel, and
Pitched beside Eben-
Ezer: And the Phi-
listins Pitched in E-
phék. And the Philis-
tins put themselves in
aray against Israel:
and when they joyned
Batel, Israel was smit-
ten before the Philis-
tins: and they slew of
the Army in the Field,
about four thousand
men.

And when the Ark of the
Covenant of the LORD
came into the Camp, all
Israel shouted with a
great shout.

And the Philistins were
afraid, for they said
God is come into the
Camp. &c.

And the Philistins
fought, and Israel was

I S A M. IV.

EGredior autem Isra-
elita obviam Pelischi-
thens in prælium, &
Castrametor juxta E-
ben-Hezer, castra au-
tem habeo Pelischi-
thens Aphek.

Instruo itaque acies Pe-
lischi-
thens contra Is-
rael, & quum prælium
confero, plaga affici-
or Israel coram Pe-
lischi-
thens, & occido ex-
ercitus ipse in idem a-
ger quasi quatuor mil-
le vir.

Quum autem venio Ar-
ca fœdus Jehova in
castra, ut vociferor
omnis Israelita vo-
ciferatio magnus.

Quamobrem timeo Pe-
lischi-
thens, dico enim
DEUS venio in ca-
stra, &c

Pugno autem Pelischi-
thens, & percussus
F4 [mita]

smitten, and there was
a very great slaughter,
for there fell of Israel
thirty thousand foot
men.

And the Ark of God was
taken, and the two sons
of Eli, Hophni and
Phinehas were slain.

And there ran a man of
Benjamin out of the
Army and came to Shi-
loh, and when he came,
lo, Eli sat upon a seat
by the way side, and the
man said unto Eli, Is-
rael is fled before the
Philistims, and there
hath also been a great
slaughter, and thy two
Sons also Hophni and
Phinehas are dead, and
the Ark of God is taken.

And it came to pass when
he made mention of the
Ark of God, that he fell
from off the seat back-
ward, and his neck
brake and he died.

And when his daughter
in Law Phinehas wife

sum Israel sumque
plaga ille magnus val-
de, nam cado ex Israel
triginta mille pedes.

Et Arca Dei captus sum,
& occisus sum duo fi-
lius Heli, Chophni &
Pinchas.

Tum currens quidam
Benjaminita ex ipse a-
cies venio Schilo, qui
ingrediens, ecce, Heli
sedeo in solium latus
via, Dicoque vir ille
Heli, fugio Israel co-
ram Pelistibus, &
etiam magnus plaga
sum, quinetiam duo fi-
lius tuus Chophni &
Pinchas mortuus sum,
& Arca Deus captus
sum.

Fuit autem quum men-
tio facio Arca DEUS,
ut cado e solium re-
trorsum fractus collum
mori.

Præterea nurus is, uxor
Pinchas, quum audio
hæc fama de captus
heard

heard the Tydings, that the Ark of God was taken, and that her father in Law and Husband were dead, her pains came upon her.

And about the time of death she regarded not, and named the Child Ichabod, saying, the Glory is departed from Israel,

I SAM. VII.

AND as Samuel was offering up the burnt-offering, the Philistines drew near to Battel against Israel: but the LORD thundred with a great Thunder in that day upon the Philistines, and discomfited them, and they were smitten before Israel.

And the Men of Israel went out of Mizpeh, and pursued the Philistines, and smote them

Arca DEUS. & mortuus socer suus ac vir suus: irruo in is dolor is.

Et tempus qui morior, non animus tuus appono, nomen aut in do puer ille Ichabod, dico enim, emigro gloria ab Israel.

I SAM. VII.

SChenuel autem offerens Holocaustum ut Pelschtharus appropinquo ad prælium contra Israel.

Sed intono Jehovah sonus magnus idem dies contra Pelschtharus & fundo is, ita ut plaga afficior coram Israel.

Egressus autem Israelita Mizpa, persequor Pelschtharus, qui percutior usque ad locus
unt il

until they came under
Bethcar.

Then Samuel took a stone
and set it between
Mizpeh and Shen, and
called the name thereof
Eben-Ezer, saying,
hitherto hath the
LORD helped us.

So the Philistines were
subdued, and they came
no more into the Coasts
of Israel;

And the Cities which
the Philistines had
taken from Israel, were
restored to Israel, from
Ekron, even unto Gath,
and the Coasts thereof
did Israel deliver out
of the Hands of the
Philistines.

I S A M. XIII.

WHEN Saul had
Reigned two years
over Israel, he chose him
three thousand men of
Israel; whereof two thou-
sand were with Saul in
Michmas, and in
mount Bethel, and one

subjacens Bethcar.

Tunc accipiens Schemuel
lapis colloco is inter
Mizpa & Shenis, &
voco nomen is Eben-
Hezerus: dico enim,
usque huc adjuvo ego
Jehova.

Sic depressus sum Pe-
lischthaus, neque per-
go deinceps invado
terminus Israelita.

Et reductus sum civitas
ad Israel qui capio Pe-
lischthaus ab Israel, ab
Hekron, Gathus usque
& terminus is eripio
Israel e manus Pelisch-
thaus.

I S A M. XIII.

QUO duo annus reg-
no Saul super Israel,
eligo sui tres mille
ex Israelita, qui bis
mille sum cum Saul in
Michmaschus, & in
Mons Bethel, mille
autem cum Jehona-
thou-

thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his Tent.

And Jonathan smote the Garrison of the Philistines that was in Geba, and the Philistines heard of it:

And Saul blew the Trumpet thorow-out all the Land, saying, let the Hebrews hear.

And all Israel heard say, that Saul had smitten a Garrison of the Philistines.

And the Philistines gathered themselves together, to fight with Israel, thirty thousand Chariots, and six thousand Horsemen, and people as the sand which is on the Sea shore in multitude, when the men of Israel saw that they were in a strait, then the people did hide themselves, &c.

than Gibha Benjamin: reliquus autem populus dimitto quisque ad tentorium suus.

Percutio autem Jonathan miles stationarius Pelischthans qui sum Gebabus qui audio Pelischthans.

Et clango buccina Saul per totus is terra dicens, audio Hebræus.

Omnis autem Israelita audio quod Saul percutio stationarius miles Pelischthans.

Pelischthans vero congrego sui ut bello contra Israel triginta mille currus, & sex mille eques, ac populus in multitudo sicut arena qui sum in litus mare. Itaque Israelita videns angustia esse sui abscondo sese populus, &c.

I S A M. XIV.

Now it came to pass
upon a day, that Jo-
nathan the Son of Saul
said unto the young
man that bear his Ar-
mour, Come, and let us
go over to the Philis-
tines Garrison, but he
told not his father.

And between the passages
by which Jonathan
thought to go over to
the Philistines Garri-
son, there was a sharp
Rock on the one side,
and a sharp Rock on the
other side:

The Name of the one was
Bozez, and the Name
of the other Seneh.

And Jonathan said to the
young man that bare
his Armour, come, it
may be that the LORD
will work for us.

And his Armour-bearer
said unto him, do all

I S A M. XIV.

FUIT autem quidam
dies ut edico Jehona-
than filius Saul puer
Armiger suus, age-
dum, transeo ad statio-
nem Pelisethanus, quum
pater suus non indico.

Inter Angustia autem
illa qui quæro Jeho-
nathan transeo ad sta-
tionem Pelisethanus sco-
pulus sum ab unus la-
tus hinc, & scopulus
ab alter latus inde:
nomenque unus Bo-
zez, & nomen alter
seneh.

Et dico Jonathan puer
Armiger suus, age-
dum forte facio Je-
hova pro ego.

Respondeo ipse Armiger
suus, facio quisquis
that

that is in thine heart.

And both of them discovered themselves unto the Garrison of the Philistines.

And the men of the Garrison said, come up to us, and we will shew you a thing.

And Jonathan said unto his Armour-bearer, come up after me: For the LORD hath delivered them into the hand of Israel.

And Jonathan Climbed up upon his hands, and upon his feet, and his Armour-bearer after him:

And they fell before Jonathan; and his Armour-bearer slew after him.

And that first slaughter which Jonathan and his Armour-bearer made, was about twenty men.

And there was trembling

sum in animus tuus.

Retego itaque sui ambo statio Pelischethani.

Et dico homo stationarius Pelischethani, Ascendo ad ego ut notus facio tu res.

Quamobrem dico Jehonathan Armiger suus ascendo post ego, nam trado is Jehova in manus Israel.

Ascendo itaque Jehonathan nixus manus & Pes suus, & Armiger suus post ille.

Cado autem ante Jehonathan; & Armiger is Mors afficio post is.

Sumque primus ille cædes, qui facio Jehonathan & Armiger is quasi viginti vir.

Quapropter trepidatio

*in the Host in the Field,
and among all the Peo-
ple: the Garrison and
the spoilers they also
trembled, and the
Earth quaked: so it
was a very great trem-
bling.*

*And the watch-men of
Saul in Gibeah of
Benjamin looked; and
behold, the multitude
melted away, and they
went on beating down
one another.*

*And Saul and all the Peo-
ple that were with him,
assembled themselves,
and they came to the
Battel, and behold, e-
very mans sword was
against his fellow; and
there was a very great
discomfiture.*

I S A M. XV.

SAMUEL said unto
Saul, Thus saith the
LORD of Hosts, I

*sum in castra; in ager,
& in totus populus
ille; stationarius, &
populator quoque mi-
les trepido, & tremo
Terra: Et sum trepi-
datio valde magnus.*

*Et aspicio speculator
Saulus in Gibeah Benja-
min: & ecce multi-
tudo ille colliquefco,
& pergo indefinenter
tundo fui.*

*Congregatus itaque Saul
& totus populus qui
sum cum is venio ad
pugna & ecce, gladius
quisque strictus sum
in alter, & sum ibi
plaga magnus valde.*

I S A M. XV.

DICO autem Sche-
muel Saul, sic aio
Jehova, memini is qui
Re-

Remember what Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt.

Now go and smite Amalek, and utterly destroy all that they have, &c.

And Saul gathered the people together and numbred them in Telaim.

Two hundred thousand Footmen, and ten thousand men of Judah.

And Saul came to a City of Amalek and laid wait in the Valley.

And Saul smote the Amalekites from Havilah, until thou comest to Shur, that is over against Egypt.

And he took Agag the King of the Amalekites alive, and utterly destroyed all the people with the Edge of the sword.

facio Hamalekius Israel, qui insidior is in iter, quum Ascendo ex Aegyptus.

Nunc eo tu ut percutio Hamalekius & omnino perdo quisquis is sum, &c.

Congrego itaque Saul populus & recensio is in Telajimi, ducenti mille pedes, & decem mille vir Jebuda.

Et pervenio Saul usque ad civitas Hamalekius ut contendo cum is in vallis is.

Et percutio Saul Hamalekita ab Havila usque qua venio Schurru, qui oppositus se habeo Aegyptus.

Et capio Agagus Rex Hamalekita vivus & totus is populus internecio devoeco acies gladius.

But Saul and the People spared Agag, and the best of the Sheep, and of the Oxen, and of the Fatlings, and the Lambs, and all that was good, &c.

Then said Samuel, bring you hither to me Agag, the King of the Amalekites; and Agag came unto him delicately.

And Samuel said, as thy sword hath made Women childless, so shall thy Mother be childless among Women.

And Samuel hewed Agag in Pieces before the LORD GOD in Gilgal.

Sed clementia utor Saul & Populus is erga Agagum, & erga opimus gregem, & armentum, & erga depastus pecus & agnus, & quisquis bonus sum &c.

Tum dico Schemuel, adduco huc ad ego Agagus Rex Hamalekita: & pervenio ad is Agagus delicate cultus.

Sed dico Schemuel, quem admodum orbo gladius tuus mulier, sic orbor inter mulier mater tuus.

De Ianioque Schemuel Agagum coram Jehova Gilgal.

David Slayes Goliath, y Philistines Fled.



I. S A M. XVII.

NOW the Philistins gathered together their Armies to Battel, at Shochoh, which belongeth to Judah, and Pitched between Shochoh, and Azekeh in Ephes-Dammim.

I S A M. XVII.

Congrego autem Pelischthaus exercitus suus ad bellum, congrego se ad Socoth, qui sum Jehuda. Et Castrametor inter Socothulim & Hazekim in Ephes-Dammim.

G

And

And Saul and the men of Israel were gathered together, and Pitched by the Valley of Elah, and set th^e Battel in Aray again^d. & the Philistins.

And there went out a Champion out of the Camp of the Philistins, Named Goliath of Gath: Whose height was six Cubits and a Span. And he had a Helmet of brass upon his head, and he was Armed with a Coat of Mail: And the weight of the Coat was five thousand Shekels of Brass.

And he had Greaves of Brass upon his Leggs, and a Target of Brass between his Shoulders.

And the staff of his Spear was like a weavers Beam, and his Spears head weighed six hundred Shekels of Iron: And one bearing a

Saul vero Israelita congregatus sum, & castra pono in Conval-
lis Hela, & instruo acies contra Pelisch-
thens.

Egressus sum autem quidam Duellator, e castra Pelischthens Goliath nomen, Gathum ortus, qui altitudo sum sex cubitus cum spithama.

Galea autem Chalybæus super caput is, & lorica squammatus indutus sum; pondus vero lorica sum quinque mille siclum e chalybs.

Et tibiale Chalybæus sum super Pes is, & humerale Chalybæus inter humerus is.

Hastile autem hasta is similis sum Jugum Textor & mucro ferreus hasta is sexcenti siclus sum: & qui
Shield

Shield went before him.

And he stood and cryed unto the Armies of Israel, Chuse you a man for you and let him come down to me.

If he be able to fight with me and to kill me, then will we be your servants: And the Philistin said, I defie the Armies of Israel this day, when Saul & all Israel heard those words of the Philistin, they were dismay'd, and greatly afraid, &c.

And the three Eldest Sons of Jesse went and followed Saul to the Battel;

And David was the youngest, and the Philistin drew near morning and evening, and presented himself fourty days.

And Jesse said unto David his Son, take now for thy brethren an Ephah of this parched

scutum fero antecedit is.

Et subsistens clamo ad acies israelita, seligo vestrum vir qui descendendo ad ego.

Si prævaleo pugnando contra ego, ita ut occido ego tunc sumus tu servus, præterea dico Pelischthaus ille, ego probrum afficio acies israelita hodie.

Quumque audio Saul & totus Israel verbum ille Pelischthaus: consternatus timore valde, &c.

Abiens tres filius Jischai maximus, sequor Schaulis in bellum. David autem sum minimus. Appropinquo vero Pelischthaus ille mane & vesper & fisco sui quadraginta dies. Et dico Jischai Davidis filius tuus, accipio nunc pro fra-

Corn, and these Ten
Loaves, and run to the
Camp to thy brethren,
and Carry these Ten
Cheeses to the Captain
of their Thousand.

And David rose up early
in the morning and he
came to the Trench,
as the Host was going
forth to fight, and
shouted for the Bat-
tel.

And David left his Carri-
age and ran into the
Army, and came and
saluted his Bre-
thren.

And as he talked with
them, behold there came
up the Champion (the
Philistin of Gath, Go-
liath by name) and
spake according to the
same words, and David
heard them.

And all the men of Israel,
when they saw him, fled
from him, and were
sore afraid.

And the men of Israel said,

ter tuus Ephra hic a-
rista tostus. & decem
hic panis, & currens
in castra deporto ad
frater tuus, decem au-
tem caseus iste deferro
ad Chiliarchus is.

Itaque surgens David
mane pervenio ad
plaustrum ambitus,
quem exercitus pro-
deo in acies, & vociferor in prælium.

Quapropter deferens
David onus suus,
curro in ipse acies, &
saluto frater suus.

Ipse autem loquens cum
is ecce Duellator ille
ascendo (Pelischthæus
Gathus ortus Goli-
ath nomen) & loquor
ejusmodi verbum, qui
audio David.

Singulus autem Israelita
quum video ille fugio
a facies is, metuens
valde.

Et dico Israelita est

and it shall be, that the man who killeth him, the King will enrich him with great riches, and will give him his daughter, and make his fathers house free in Israel.

And David spake to the men that stood by him, saying, what shall be done to the Man that killeth this Philistin, for who is this uncircumcised Philistin, that he should despise the Armies of the living GOD? &c.

And when the words were heard which David spake, they rehearsed them before Saul:

And he sent for him.

And David said to Saul: let no mans Heart fail because of him; thy servant will go and fight with this Philistin.

And Saul said to David, thou art not able to go

ut vir ille qui percussio is dito Rex divitiarum magnus, & filia sua do ei, & domus paternus is immunis facio in Israel.

Tunc alloquor David homo iste qui adsto. dicens, quod fio vir qui percussio Pelistheus ille, quis enim sum Pelistheus præputiatus iste qui probro afficio acies Deus vivens? &c.

Quumque auditis si in sermo qui loquor David indicatis sum præsens Saul: qui accio is.

Dico vero David Saul: ne concido animus ullus propter iste servus tuus iturus sum & pugnaturus contra Pelistheum iste.

Sed dico Saul David, non prævalco cando

against this Philistin.
 And David said unto Saul,
 thy servant kept his fa-
 thers sheep, and there
 came a Lion and a
 Bear, and a Lamb out
 of the Flock.

And I went out after him,
 and smote him and de-
 livered it out of his
 mouth, and when he a-
 rose against me, I
 caught him by his
 beard, and smote him
 and slew him.

Thy servant slew both the
 Lion and the Bear,
 and this uncircumci-
 sed Philistin shall be as
 one of them, seeing he
 hath defied the Armies
 of the living God,
 &c.

And Saul said unto David,
 Go, and the LORD be
 with thee.

And Saul Armed David
 with his Armour, and
 he put a Helmet of
 Brass upon his head,
 also he Armed him with
 a Coat of Mail.

contra *Pelischthaus*
 iste ut pugno contra is
 Tum dico *David Schau-*
lis pascens servus tu-
 us grex pater suus,
 quum accedens leo &
 ursus aufero agnellus
 e grex.

Egressus persequor is ita
 ut percutio is, & eri-
 pio ex os is, insurgens
 vero in ego prehendo
 is Barba. & percutiens
 morte afficio is.

Tum leo tum ursus per-
 cutio servus tuus &
Pelischthaus præpu-
 tiatus iste ut unus ex
 is futurus sum, cum
 probrum afficio acies
 Deus vivens, &c.

Tum dico *Schaul David*
 abeo, & *Jehova* sum
 cum tu.

Armo autem *Schaul Da-*
vid arma suus, & im-
 pono galea Chalybea
 caput is, & induo is
 lorica,

And

And David said unto Saul
I cannot go with these:
for I have not pro-
ved them. And David
put them off him.

And he took his staff in
his hand, and he chose
him five smooth stones
out of the Brooke, and
put them in a shep-
herds Bag which he
had, and his sling was
in his hand, and he
drew neer to the Phi-
listin.

And the Philistin came on,
and drew neer unto
David, and the man
that bare the Shield
went before him.

And when the Philistin
saw David, he disdain-
ed him:

And the Philistin said un-
to David, am I a dog,
that thou comest to
me with stones? and
the Philistin cursed
David by his Gods.

Then said David, thou
comest to me with a

Sed dico David Schaulie,
non possum incedo
cum iste, quia non
sum expertus, amove-
oque is David a sui.

Et acceptus baculus su-
us in manus suas eli-
go sui quinque levis
lapis ex rivulus, qui
impono in pera Pasto-
ralis qui habeo, funda
autem is sum in ma-
nus is. sic appropin-
quo ad Pelischthæum.

Similiter Pelischthæus
pergo appropinquo
ad David, & vir
qui fero scutum præ-
cedo is.

Quumque Pelischthæus
video David sperno is

Quamobrem dico Pe-
lischthæus David, an
canis sum quod venis
contra ego cum bacu-
lum maledicoque Pe-
lischthæus ille David
per Deus suus.

Deinde dico David, tu
G + sword,

sword, and with a
Spear, and with a
Shield: but I come to
thee in the Name of the
LORD of Hosts, the
God of the Armyes of
Israel, whom thou hast
desied, &c.

And it came to pass when
the Philistin arose, and
came and drew nigh to
meet David, that Da-
vid hasted, and ran to-
wards the Army to
meet him.

And David put his hand
in his bag, and took
thence a stone, and
smote the Philistin in
his fore-head, that the
stone sunk into his fore-
head, and he fell upon
his face to the
Earth.

So David prevailed over
the Philistin, but there
was no sword in the
hand of David. There-
fore David ran, and
stood upon the Phil-
istin, & took his sword,

venio ad ego cum gla-
dius, & cum hasta, &
cum humerale, ego
vero venio ad tu
in nomen Jehova ex-
ercitus, Deus acies
Israelita qui probum
afficio, &c.

Est autem quum surgens
Pelischthæus, pergo
appropinquo obviam
David, & festinans
David percurro ad
exercitus obviam Pe-
lischthæus.

Ut extendens David
manus suus ad pera-
suus accipio inde la-
pis & intorqueo fun-
da & percutio Pelisch-
thæus in frons is. ita ut
immersus lapis in
frons is cado pronus
in terra.

Ita prævaleo David in
Pelischthæus, sed nul-
lus sum gladius in
manus David. Ac-
currens autem David
sto super Pelischthæus
& arreptus gladius is
and

and drew it out of the sheath thereof, and slew him, and cut off his head. And when the Philistins saw their Champion was dead they fled. And the men of Israel and Judah arose, and shouted and pursued the Philistins until thou come to the Valley, and to the gates of Ekron.

I. S A M. XVIII.

AND Saul command-
ed his servants, say-
ing, Commune with
David secretly, and
say, behold the King
hath delight in thee,
and all his servants
love thee: therefore be
the Kings Son in
Law.

And Saul servants sp. k-
those words in th-
Eares of David: and
David said, seemeth it

qui educo e vagina su-
us, & morte afficio is,
amputo quoque ille
caput is, Et quum vi-
deo Pelisethaus mor-
tuus esse fortissimus
suus, aufugio, iurgens
verovir Israel & Je-
huda, vociferans per-
sequor Pelisethaus
usque quaeo per val-
lis & usque ad porta
Hekron.

I S A M. XVIII.

PRæcipio autem Schaul
servus suus, dicens
alloquor David clam,
dicendo, ecce delector
tu Rex, & omnis ser-
vus is amo tu, nunc
ergo iungo tu affinitas
cum Rex.

Uit autem eloquor ser-
vus Schaul in auris
David sermo iste:
dico David, an videor

to you a light thing to be a Kings Son in Law, seeing that I am a poor man, and lightly esteem'd, and the servants of Saul told him, saying, on this manner spake David.

And Saul said, Thus shall ye say to David, The King desireth not any dowry, but an hundred fore-skins of the Philistines, to be avenged of the Kings Enemies.

But Saul thought to have David fall by the hands of the Philistines.

And when his servants told David those words, It pleased David well to be the Kings Son in Law.

And the days were not expired, wherefore David arose, he, and his men, and slew of the Philistines two hundred men, and David brought their fore-

levis in oculus vester affinitas jungor cum Rex cum ego sum pauper & vilis?

Qui quum renuncio servus Schaul is dicendo, hujusmodi sermo loquor David:

Edico Schaul, sic dico David, non delector Rex dos nisi ex centum præputium Pelischthaus ut ultio sumor de inimicus Rex.

Spero enim Schaul causurus esse David manus Pelischthaus.

Renunciatus igitur servus is David sermo iste, bene David placet res iste ut affinitate sui conjungere Regis.

Nec dum impletus sum dies ille quum surgens David, ipse cum vir suis & percussio e Pelischthaus ducenti vir, & afferro David skins,

skins, and they gave them in full Tale to the King, that he might be the Kings Son in Law.

And Saul gave him Michal his daughter to wife.

I S A M. XXII.

AND Saul said to Ahimelech the Priest, why have ye Conspired against me, thou and the Son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him.

And the King said, thou shalt surely dye.

And the King said to the footmen that stood about him, Turn and slay the Priests of the LORD, but the servants of the King would not.

And the King said to

præputium is, & medius plebs exhibeo is Rex affinitate sui jungere Rex.

Quapropter do is Schaul Michal filia suus in uxor.

I S A M. XXII.

ET dico Schaul Ahimelech Sacerdos quare conjuro in ego, tu & filius Jisba? cum do is panis & gladius, & contulo pro is Deus.

Præterea dico Rex certissime moriturus sum Dicoque Rex cursor qui adsto sui, Divertere & morte afficere Sacerdos Jehova sed nolo servus Rex.

Quapropter dico Rex Doeg

Doeg, Turn thou and
fall upon the Priests.

And Doeg turned, and
he fell upon the Priests,
and slew on that day
four score and five Per-
sons that did wear a
linnen Ephod.

And Nob the City of the
Priests smote he with
the edge of the sword,
both men and women,
Children and suck-
lings, and Oxen, and
Asses, and sheep with
the edge of the sword.

I S A M. XXIII.

THEN they told Da-
vid, saying, behold,
the Philistins fight a-
gainst Keilah, and
they Rob the Thresh-
ing-floors.

Therefore David enqui-
red of the LORD.

And the LORD said un-
to David, Go, and
smite the Philistins,
and save Keilah.

Doegus, diverto tu &
irruo in Sacerdos.

Divertens ergo Dojeg ir-
ruo in Sacerdos &
morte afficio idem
dies octoginta quin-
que vir gestans ami-
culum lineus.

Nobus quoque Civitas
Sacerdos percutio a-
cies gladius, tam vir
quam scemina, tam
puer quam lactans, e-
tiam Bos, & Asinus, &
ovis acies gladius.

I S A M. XXIII.

QUUM autem indica-
tus sum David, di-
cendo ecce Pelisetha
bellum gero contra
Keil., & ipse diripio
area ille.

Consulo David Jehova,

Et dico Jehova, David,
co, & percutiens Pe-
lischetham servare Ke-
bila.

So David and his men went to Keilah, and fought with the Philistins, and brought away their Cattel, and smote them with a great slaughter: So David saved the inhabitants of Keilah.

I S A M. XXIV.

THEN Saul took three thousand Chosen men out of all Israel, and went to seek David and his men upon the Rocks of the Wild-Goats.

And he came to the Sheep-Coats by the way, where there was a Cave, and Saul went in to Cover his feet.

And the men of David said unto him, behold the day of which the LORD said unto thee, behold, I will deliver thine Enemy into thine hand.

Itaque abiens David cum vir suis Kehila, debello Pelischihaus & abigo pecus is, & percutio is plaga magnus sic servo David habitator Kehila.

I S A M. XXIV.

TUM accipiens Schaul tres mille vir dilectus e totus Israel eo ad quarendum David versus rupes rupicapra.

Et pervenio ad caula ovium prope via, ubi sum spelunca. ibi ingredior Schaul ad purgandum alvus.

Et dico homo David is, ecce hic dies sem quæ dico Ichora tu, ecce, ego trado inimicus tuus in manus tuus.

Thur

Then David arose, and
Cut of the Skirt of
Sauls Robe Privily.

And it came to pass af-
terward that Davids
Heart smote him, be-
cause he had Cut off
Sauls Skirt.

So David staid his ser-
vants with these words,
and suffered them not
to rise against Saul.

But Saul rose up out of
the Cave and went on
his way.

David also arose after-
ward out of the Cave,
and cryed after Saul,
saying, my Lord the
King.

And when Saul looked be-
hind him, David stoop-
ed with his face to the
Earth, and bowed him-
self, &c.

And David said to Saul,
behold this day thine
eyes have seen, how
that the LORD had
delivered thee to day
into mine hand in the

Quare surgens David
abscindo ala pallium
qui cum Schaulo, clam.

Et est postmodum ut
afficio animus David
ipsi, eo quod abscin-
do ala pallium qui
sum Schaulo.

Et dispesco David homo
suus verbum iste, nec
fino is insurgo in
Schaulo.

Schaul autem surgens ex
spelunca, eo iter suus.

Postea etiam David sur-
gens e spelunca &
clamo post Schaulis,
dicendo, Dominus
meus Rex.

Quumque intueor Schaul
post sui, vertex incli-
nans David facies in
terra demissus incur-
vo sui, &c.

Dicoque David Schaul,
ecce hic dies video o-
culus tuus, Jehova
tradere tu hodie in
manus meus in spe-
lunca, dicoque alius
Cave,

*Cave, and some bade
me kill thee, &c.*

*Moreover, my father, see,
the Skirt of thy Robe
in mine hand: for in
that I Cut off the Skirt
of thy Robe, and killed
thee not, know thou and
see, that there is neither
evil nor transgression
in mine hand, and I
have not sinned against
thee: yet thou huntest
my soul to take it, &c.*

*And he said to David,
thou art more Righte-
ous then I, for thou hast
rewarded me good,
whereas I have reward-
ed thee evil.*

I S A M. XXVI.

AND the Ziphites
came unto Saul in Gi-
beah, saying, doth not
David hide himself in
the Hill of Hachilah,
which is before Jeshi-
mon?

occido is.

Imo pater meus vide ala
pallium suus in manus
meus: ex is quod ex-
scindendo ala pallium
tuus non interficio tu,
agnoscere & videre
non esse in manus me-
us malum, nec trans-
gressio; nec pecco in
tu, quamvis tu venor
vita meus ut interci-
pio, &c.

Dico autem ille *David*
justus sum ego nam tu
rependo ego bonum,
quum ego afficio tu
malum.

I S A M. XXVI.

ET venio Ziphita ad
Saul in Gibha, di-
cerdo nonne David
latito in collis Cha-
cilla ante Jeshimon?

Then

Then Saul arose, and went down to the Wilderness of Ziph, having three thousand Chosen Men of Israel with him, to seek David in Ziph.

David therefore sent out Spies, and understood that Saul was come in very deed.

David therefore came to the place where Saul had pitched: and David beheld the Place where Saul lay, and Abner the son of Ner, the Captain of his Host, and Saul lay in the Trench, and the People pitched round about him.

So David and Abishai came to the People by night, and behold, Saul lay sleeping within the Trench, and his Spear stuck in the ground at his Bolster. So David took the Spear and the Cruse of water from

Tum surgens Schaul descendendo versus desertum Ziph, & cum inter mille vir dilectus Israelita ad quarendum David in desertum Ziph.

Mitto autem David explorator, per qui cognosco pro certo advento Schaul.

Quare venio David in locus ubi Schaul castra habebam. Et inspicio David locus ubi cumbo Schaul, & Abner filius Nerus, Princeps militia is; Schaul autem cumbo in ambitus plaustra. populus vero castra circa is.

Venio ergo David cum Abischaius ad populus ille nocte, & ecce Schaul cumbo dormiens in plaustra ambitus, & hasta is infixus sum humus juxta cervicalis, accipio itaque David hasta, & am-

Saul's

Sauls Bolster, and no man saw it, neither awaked, for a deep sleep from the LORD was fallen upon them.

Then David went over to the other side, and stood on the Top of an Hill afar off.

And David cryed to the People, and to Abner the Son of Ner, saying, Answerest thou not Abner? Then Abner answered, and said, who art thou that cryest to the King?

And David said to Abner, art not thou a Valiant Man? and who is like to thee in Israel? wherefore then hast thou not kept thy Lord the King? for there came one of the people in, to destroy thy Lord the King. Te are worthy to dye.

And Saul knew Davids voice, &c.

Then said Saul I have sinned: Return, my son

pulla ille aqua a cervical Schaul nec quisquam video neque evigilo; altus enim sopor Jehova irruo super is.

Quumque transeo David ipsorum aditus, subsisto in vertex Mons e longinquo.

Unde inclamo David populus & Abnerus filius Nerus, dicendo. Annon respondeo Abner? tandem respondens Abner dico, quis sum qui inclamo Rex?

Tum dico David Abner, Annon vir egregius sum? & quis sum tu similis in Israel? quare ergo non observo Dominus tuus Rex? nam venio unus populus ad perimendum Rex dominus tuus, Mors reus sum.

Et Agnosco Schaul vox David, &c.

H

D.

David, for I will
no more do thee
harm.

And David answered and
said, behold be Kings
Spear, and let one of
the young men come and
fetch it.

The LORD render to e-
very man his Righte-
ousness and his Fatti-
fulness, &c.

Then said Saul to David,
Blessed be thou my Son
David; thou shalt both
do great things and al-
so shalt still prevail.

I S A M. XXVII.

AND David arose,
and he passed over
with the six hundred
men that were with
him unto Achish
the Son of Maach King
of Gath.

And David dwelt with
Achish at Gath, he
and his men, and it

Tum dico Schaul, pecco-
revertor filius meus
David non enim male
facio tu amplius.

Qui respondens David,
dico, ecce hasta Rex;
transeo jam unius ex
iste puer qui accipio
is.

Ichou: reddo unusquisq;
Justitia tua & fides
suus &c.

Tum dico Schaul David,
Benedictus sum tu fi-
lius meus David, &
conficio mirus & om-
nino prevalet.

I S A M. XXVII.

TUM surgens David,
tran-fugio ipse &
sexcenti vir qui sum
cum is ad Achish
filius Mahneus, Rex
Gath.

Mane que David cum
Achish Gath, ipse &
vir is; & enunciatus
sum Schaul David

was told Saul, that David was fled to Gath, and he sought no more again for him.

And David and his men went up, and invaded the Geshurites, and the Gerizites, and the Amalekites:

And David smote the Land, and left neither man nor woman alive, and took away the Sheep, and the Oxen, and the Asses, and the Camels.

I S A M. XXVIII.

AND the Philistines gathered their Armies together for warfare, to fight with Israel, and they Pitched in Shunem:

And Saul gathered all Israel together.

And they Pitched in Gilboa.

fugere Gath, & non pergo amplius quæro is.

Ascendo itaque David & vir is, irruens in Geshuram, & Gizzam, & Hamalekita:

Et percutiens David regio iste, non conseruo vivus Mas aut scemina: sed aufero grex & armentum, & Asinus, & Camelus.

I S A M. XXVIII.

ET congrego Pelisthæis exercitus suos, ad pugnandum contra Israel, & castrametor Shunem.

Congrego etiam Schaul omnis Israelita qui castra habeo Gilboa.

And when Saul saw the
Host of the Philistines,
he was afraid, and his
heart greatly trem-
bled.

And when Saul Enquired
of the LORD, the
LORD answered him
not.

Then said Saul unto his
servants, seek me a
woman that hath
a familiar spirit,
&c.

And his servant said to
them, Behold there is a
woman that hath a
familiar spirit at En-
dor, &c.

Then said the woman,
whom shall I bring up
unto thee? and he said
Samuel.

And Samuel said unto
Saul why hast thou
disquieted me to bring
me up?

And Saul said, I am sore
distressed; for the Phil-
istines make war against
me, and GOD is de-

Videns autem Schaul
exercitus Pelischiæ
timco, trepidoque is
animus valde.

Et quum consulo Schaul
Jehova, non respon-
deo is Jehova.

Quare dico Schaul ser-
vus tuus, quæro ego
mulier præditus Py-
thon, &c.

Et dico is servus is ecce
mulier præditus Py-
thon sum Hen-dorus,
&c.

Tum dico mulier, qui
evoco tu? qui dico
Schemuel.

Dico autem Schemuel
Saul, quare commo-
veo ego, evocando
ego?

Et dico Schaul angustia
sum ego valde nam
Pelischiæ bellum
gero contra ego, Deus
parted

parted from me, and
answereth me no more,
neither by Prophets,
nor by Dreams,
&c.

I S A M. XXIX.

NOW the Philistins
gathered all their
Armies to Aphek, and
the Israelites pitched
by a fountain which is
in Jezreel.

And the Lords of the
Philistins passed on by
hundreds, and by thou-
sands: But David
and his men passed in
the rereward with A-
chish.

Then said the Princes of
the Philistins, what do
these Hebrews here?
Is this David, of whom
they sang one to another
in Dances Saul has
slain his Thousands,
and David his Ten
Thousands?

autem recedo a ego,
nec respondeo ego
amplius neque per
Propheta nec per som-
nium, &c.

I S A M. XXIX.

ET congrego Pelisch-
thæus omnis copia su-
us Aphekus. Israelita
autem castra habeo
ad fons qui sum in Jiz-
rahel.

Et transeo satrapa Pe-
lischthæus cum cen-
teni & milleni: Da-
vid autem & homo is
transio in extremus
cum Achish.

Quamobrem dico Prin-
ceps Pelischthæus,
quid sibi volo Hebra-
us iste? Annon hic
sum David de qui
respondetur in cho-
ræa, dicendo, occido
Saul mille suis. Da-
vid vero nyrias suis?

H 3

And

And Achish called David,
and said unto him, Re-
turn, and go in Peace,
that thou displease not
the Lords of the Phi-
listins.

So David and his men rose
up early, to depart in
the morning, to return
into the Land of the
Philistins, and the Phi-
listins went up to Jez-
reel.

I S A M. XXX.

AND it came to pass,
when David and his
men were come to Zik-
lag on the third day,
then the Amalekites
had invaded the South,
and Ziklag, and smit-
ten Ziklag, and burnt
it with fire, and had
taken the women cap-
tives that were there-
in, they slew not any;
so David and his men
came into the City,

Advocans autem Schani
David edico is, re-
vertor, & ab eo in pax,
ut non displiceo satra-
pa Pelischiæ.

Itaque surgens mane
David, ipse cum ho-
mo suus ut revertor in
terra Pelischiæ, Pe-
lischiæ autem al-
cendo in Jizreel.

I S A M. XXX.

EST autem quando ve-
nio David cum homo
suus Tzklagus, tertius
die; Hamalekita
irruo in meridiano
tractus, & in Tzklagus
& percussio
Tzklagus, & combu-
ro ille igni, & capio
fœmina qui sunt in eis,
nemo morte afficio.
Pervenio itaque Da-
vid cum homo suus
ad Civitatem, & ecce
combustus sum igni;
and

and behold it was burnt
with fire, and their
wife, and their sons,
and their daughters
were taken Captive:
Then David and the
People that were with
him wept, until they
had no more power to
weep.

And Davids two wives, A-
hinoam the Iezreelite,
an Abigail the wife of
Nabal the Carmelite,
were taken Captives.

And David was greatly
distressed: for the peo-
ple spake of stoning
him.

And David enquired at
the LORD.

And he answered him,
Pursue, for thou shalt
recover all,

So David pursued, he and
four hundred men: for
two hundred men abode
behind, which were so
faint, that they could
not go over the Brook
Besor.

& uxor is, & filius is,
& filia is captus sum.
Fleo itaque David &
populus qui sum cum
is, usque dum non sum
ipse vis flendi.

Et deo uxor David
captivus sum, Achi-
noham Iezrelitissa, &
Abigail uxor Nabal
Carmelita.

Et angustia sum David
valde quod loquor po-
pulus de ipse lapidan-
do.

Et consulo David Jhe-
su.

Et respondeo is. perse-
quor, nam omnino co-
repturus sum.

Itaque persequor ille &
quadringenti vir,
subsistens ducenti viri,
qui ita defessus sum
ut non possum trahi-
ci torrentis Besor.

And they found an Egyptian in the field, and brought him to David.

And David said unto him, to whom belondest thou? and he said I am a young man of Egypt, servant to an Amalekite.

And David said, canst thou bring me down to this Company? and he said I will. And when he had brought him down, behold, they were eating, and drinking, and dancing.

And David smote them from the Twilight, even unto the Evening of the next day: and there Escaped not a man of them.

And David recovered all that the Amalekites had carried away:

And David rescued his two wives.

Et invenio Ægyptius in ager, & duco is David.

Et dico is David, quis sum tu? qui dico, puer Ægyptius sum, servus vir Hamalekita.

Quamobrem dico is David, possumne deduco ego ad Turma ista? qui dico deduco, quumque deduco is, ecce comedens, bibens, & tripudians sum.

Tum percutio is, David a crepusculum usque ad vespera sequens dies nec proripio sui ex is quisquam.

Sic eripio David omnis qui capio Hamalekita: etiam duo uxor suus eripio David.

I SAM,

Saul and his Armour bearer slay themselves



I S A M. XXXI.

NOW the Philistins fought against Israel: and the men of Israel fled from before the Philistins, and fell down slain in Mount Gilboa.

I S A M. XXXI.

PElischthaus autem prælians contra Israel fugio Israelita a conspectu Pelischthaus, cadoque confossus a Mons Gilboha.

And

And the Philistins followed hard upon Saul, and upon his sons, and the Philistins slew Jonathan, and Abinadab, and Malchishua, Sauls sons.

And the Battel went sore against Saul, and the Archers hit him, and he was sore wounded of the Archers.

Then said Saul to his Armour-bearer, draw thy sword, and thrust me thorow therewith.

But his Armour-bearer would not, therefore Saul took a sword, and fell upon it.

And when his Armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

And the Philistins Cut off Sauls head, and stripped off his Armour, and sent it into the Land of the Philistines.

Et assequor Pelischthai Schaul, cum filius suus, & percutio Pelischthai Jonathan & Abinadab, ac Malchishua filius Schaul.

Ingravesceus vero praelium in Schaul, invenio is homo in arcus jaculans, & valde vulneratus sum ab ipse Jaculator.

Quapropter dico Schaul Armiger suus stringo gladium tuum, & transfodere ego ille

Sed nolo Armiger is, quare Schaul abreptus gladius irruo in is.

Tum videns Armiger is mortuus esse Schaul, irruo ipse quoque in gladius suus, & morior cum ipse. Et abscindendo Pelischthai Schaul caput suus, & detraho arma is, mittoque in terra Pelischthai.

II SAM.

II S A M. II.

AND David went up to Hebron, and his two wives, and his men that were with him, did David bring up. And the men of Judah came, and there they Anointed David King over the house of Judah:

But Abner the son of Ner, Captain of Sauls Hosts, took Ishbosheth the son of Saul, and brought him over to Mahanaim,

And he made him King over Gilead, and over the Ashurites, and over Israel, and over Ephraim, and over Benjamin, and over all Israel.

And David was in Hebron over the House of Judah, seven years and six months.

II S A M. II.

AScendo itaque David ad Hebron etiamque deo uxor is homoque oque sui qui cum sui sum, de deo David: Et ille ueniens homo Iekada ungo ibi David in Rex super familia Iekada.

Abner autem filius Nerus. Princeps militia qui sum Saulis, assumptus Ishboshethus filius Saul traduco Mahanaim.

Constituoque ille Rex super Githai, & super Aschuranc, & Izrebel, & Ephraim, & Benjamin, denique super Israel totus.

David autem Rex sum Hebron super familia Iekada septem annus & sex mensis.

And

And Joab the Son of Zerviah, and the servants of David went out and met together by the Pool of Gibeon: and they sat down, the one on the one side of the Pool, and the other on the other side of the Pool.

And Abner said to Joab, let the young men play before us:

Then there arose and went over twelve of Benjamin, which pertained to Ishbosheth the Son of Saul, and twelve of the servants of David.

And they Caught every one his fellow by the Head, and thrust his sword in his fellows side.

And there was a very sore Battel that day: and Abner was beaten, and the men of Israel, before the servants of David.

Et Joab filius Tzeruja, & servus David egressus convenio simul ad piscina Gibeon, confideoque hi secundum piscina hinc ille vero secundum piscina inde.

Ubi dico Abnerus Joabus ludo jam puero iste coram ego.

Surgens itaque tranſeo duodecima a Benjamin & ab Iſchboſchethus filius Schaul & duodecim a ſervus David.

Et quisque is apprehensus caput proximus ſuus gladius, ſuus inſigo latus proximus ſuus.

Et ſum prælium durus admodum dies ille & plaga affectus ſum Abnerus & homo Iſrael ante ſervus David.

II S A M. V.

SO all the Elders of Israel came to the King to Hebron, and they anointed David King over Israel.

But when the Philistins heard, that they had anointed David King over Israel, all the Philistins came to seek David, and David enquired of the LORD, and the LORD said unto David, Go up:

And David came to Baal-Perazim, and David smote them there.

And the Philistins came up yet again, and when David enquired of the LORD, he said, Thou shalt not go up: but fetch a Compass behind them, and come upon them over against the Mulberry-Trees.

And let it be, when thou

II S A M. V.

TUM venio omnis senior Israel ad Rex Chebron, & ungo David in Rex super Israel.

Audiens autem Pelischthaus ungo is David Rex super Israel, ascendendo omnis Pelischthaus ad quærendum David, sed consulo David Jehova, & dico Jehova David ascendere:

Veniens itaque David Bahal-Peratzime, percutio is ibi David.

Iterum autem ascendo Pelischthau, & quum consulo David Jehova, dico, non ascendo: divertere a persequendus is ut aggredior is ex adversum morus.

Et est quum audio sonus he. rest

hearest the sound of going in the Tops of the Mulberry-Trees, that then thou shalt bestir thy self: for then shall the LORD go out before thee, to smite the Host of the Philistins.

And David smote the Philistins from Geba, until thou come to Gaza.

II SAM. VIII.

AND after this, it came to pass, that David slew the Philistin, and besmote Moab, David smote also Hadad-ezer, and David took from him a thousand Chariots, and seven hundred Horsemen, and twenty thousand footmen:

And when the Syrians of Damascus came to succour Hadadezer, Da-

incessus cacumen morus, ut tunc moveo tu, tunc enim prodeco Jehova ante tu ad percutiendum castra Pelischthaus.

Ita percussio David Pelischthaus a Geba usque qua venio Gaza.

II SAM. VIII.

ET est post hic ut percussio David Pelischthaus & Moabita percussio etiam David Hadad-Hezerus eripioque ex is mille currus & septingenti eques & viginti mille vir Pes.

Quum autem venio Syrus Damascenus ad juvandum Hadadezer

vid flew of the Syrians
two and twenty thou-
sand men.

And David g. at him a
name, when he return-
ed from smiting of the
Syrians in the Valley of
Salt, being Eighteen
Thousand men.

II S A M. X.

AND when the Chil-
dren of Ammon,
saw that they stunk be-
fore David, they sent
and hired the Syrians
of Beth-Rchob, and
the Syrians of Zoba
twenty thousand foot-
men, and of King Maa-
cah a thousand men,
and of Ishob twelve
thousand men.

And when David heard of
it, he sent Joab, and all
the Host of the mighty
men.

And the Children of Am-
mon came on, and put

Hezerus, percutio
David Syrus duo mil-
le vir.

Comparo itaque David
nomen, quum rever-
tor a Cades Syrus,
in vallis sal, per-
cutiens octodecim
mille vir.

II S A M. X.

VIdens itaque Har-
monita quod sceti-
dus factus sum co-
ram David; mit-
tens merces con-
duco e Syrus Recho-
bœ, & e Syrus Tro-
bœ, viginti mille pe-
des, & a Rex Maheca
mille vir, & e vir To-
bus duodecim mille
vir,

Quod quum audio Da-
vid, mitto Joab, cum
totis exercitus sum,
robustissimi quisque.

Egressus itaque Ham-
monita instruo 2:ies
the

the Battel in aray at
the entering in of the
Gate:

And the Syrians of Zoba,
and of Rehob, and Ish-
tob, and Maacah, were
by themselves in the
Field.

When Joab saw that the
front of the Battel was
against him before and
behind, he Chose of all
the Choice men of Is-
rael, and put them in
aray against the Chil-
dren of Ammon.

And Joab drew nigh, and
the people that were
with him, unto the Bat-
tel against the Syrians,
and they fled before
him.

And when the Children
of Ammon saw that
the Syrians were fled,
then fled they also be-
fore Abishai, and en-
tered into the City:

So Joab returned from the
Children of Ammon.

And when the Syrians

ad ostium porta.

Syrus vero Tzoba &
Rechobus, & vir
Tobus, & Maha-
ca, & seorsim sum in
ager.

Quamobrem videns Joab
obversus esse contra
sui acies a frons & a
tergum selectus ex
omnis lectissimus Is-
rael instruo verius
Hammonita.

Tum accedens Joab, &
populus qui sum cum
is, ad prælium con-
tra Syrus fugio a fa-
cies is.

Hammonita vero videns
quod fugio Syrus,
tum ipse quoque fu-
gio a facies Abischai
& ingressus sum Ci-
vitas suus.

Deinde revertor Joab ab
expeditio in Hammo-
nita.

Et videns Syrus quod
saw

saw that they were smitten before Israel, they gathered themselves together.

And Hadad:zer sent, and brought out the Syrians that were beyond the River, and they came to Helam; and Shobach, the Captain of the Host of Hadad:zer went before them.

And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam.

And the Syrians set themselves in array against David, and fought with him.

And the Syrians fled before Israel, and David slew the men of seven hundred Chariots of the Syrians, and fourty thousand Horsemen.

And Shobach the Captain of their Host died there.

plaga affectus sum coram Israel, congre-go sui simul.

Et mittens Hadad:zerus educo Syrus qui dego trans flumen, Venioque Chelamus; Shobachus princeps militia Hadad:zerus preiens ille.

Qui quum nuncior David congregatus totus Israele trajicio Jordam, Venioque Chelamus;

Ibi Syrus instruo acies adversus David, & preliatus sum contra is.

Sed fugio Syrus a facie Israel, & occido Davide Syrus septingenti currus homo, & quadraginta eques mille.

Shobachus quoque, princeps militia, morior ibi.

II S A M. XII.

AND Joab fought against Rabbah of the Children of Ammon, and took the Royall City.

And Joab sent Messengers to David, and said, I have fought against Rabbah, and have taken the City of Waters: Now therefore gather the rest of the people together, and encamp against the City, and take it:

Left I take the City, and it be called after my Name.

And David gathered all the people together, and went to Rabbah, and fought against it and took it.

And he took the Kings Crown from off his head (the weight whereof was a Talent of Gold,

II S A M. XII.

ET pugno Joab contra Rabbā filius Hammonitæ, & capio Regiā Civitas.

Et mittens Joab legatus ad David dico oppugno Rabbā, capio etiam civitas aqua: quare nunc congregare residuum populus, & castrametor contrahic Civita, & capio is.

Ne ipse capio Civitas & prædicor nomen meus de is.

Congrego itaque David totus populus, & proficiscor Rabbā, & expugno is capioque.

Et assumo Corona Rex is a caput is (qui pondus sum talentum aurum cum lapis preciosus) impositusque

with

with the precious stones)
and it was set on Da-
vids head, and he
brought forth the spoil
of the City in great a-
bundance.

And he brought forth the
people therein, and put
them under Saws, and
under Harrows of Iron,
and under Axes of I-
ron, and made them
pass thorow the Brick-
kiln: and thus did he
to all the Children of
Ammon.

sum caput *David*, &
præda civitas defero
multus valde.

Populus quoque qui
sum in is eductus sub-
jicio terra, & tribula
ferreus, ac securis fer-
reus, traducoque is in
fornax Molecus, &
sic facio omnis civi-
tas *Hammonita*.

*Joab slayes
Absalom.*



II. S A M. XVIII.

AN D the King com-
manded Joab, and
Abishai, and Ittai,
saying, deal gently for
my sake with the young
man, even with Absa-
lom.

II S A M. XVIII.

ET præcipio Rex Je-
abus, & Abischai, &
Ittai, dicendo, leniter
propter ego erga puer
iste, erga Abschale-
mus agere.

So the people went out into the field against Israel: and the Battel was in the Wood of Ephraim.

Where the People of Israel were slain before the servants of David.

And there was there a great slaughter that day of twenty thousand men. For the Battel was there scattered over the face of all the Country: and the Wood devoured more people that day than the sword devoured.

And Absalom met the servants of David; and Absalom rode upon a Mule, and the Mule went under the thick boughes of a great Oak, and he was taken up between the Heaven and the Earth, and the Mule that was under him went away.

And a Certain man saw

Sic egredior Populus in ager obviam Israel, & sumprælium ad silva Ephraim, Vbi casus sum populus Israel ante servus David.

Et sum ibi plaga magnus in dies ille Viginti mill vir. Nam par-fus sum ibi prælium in superficies totus terra, & plus consumo silva ille de populus quam consumo gladius dies ille.

Obvius autem fuit Absalom servus David, & Absalomus insidens Mulus venio Mulus subterperplexus quercus magnus, & hæreo caput is quercus ita ut pendeo inter cœlam & terra, & Mulus qui sub is sum pretergradior.

Qui Videns quidam

it, and told Joab, and said, behold I saw Absalom hanged in an Oak.

And Joab took three Darts in his hand and thrust them thorow the Heart of Absalom, while he was yet alive in the midst of the Oak.

And Joab blew the Trumpet, and the people returned from pursuing after Israel.

And they took Absalom, and cast him into a great pit in the Wood, and layd a very great heap of stones upon him, and all Israel fled every one to his Tent.

II S A M. XX.

AND Sheba the Son of Bichri a Benjamite, blew a Trumpet, and said, we have no part in David, neither

nuncio Joab, ac dico, ecce video Abschalomus suspensus de quercus.

Et assumens tres telum in manus suas, infigit is Joab in cor Abschalomus adhuc vivens per medium quercus,

Tum clangens Joab buccina, reversus sum populus is a persequendus Israelita.

Assumo Abschalomus & projiciens is in quidam fossa magnus in is sylva, statuo super ille cumulus lapis magnus valde, omnis vero Israelita fugio quisque ad tentorium suus.

II S A M. XX.

Scheba autem filius Richri Benjaminita, clango Buccina, & dico, non sum egopars cum David, neque

have we inheritance in
the Son of Jesse: every
man to his Tent & Al-
rael.

So every man of Israel
went up from after
David, and followed
Shiba: but the men of
Judah gave unto their
King from Jordan e-
vento Jerusalem.

Then said the King to
Amasa, Assemble me
the men of Judah with-
in three day, and be
thou here present.

So Amasa went.

And David said to Abi-
shai, now will Shiba
the Son of Bichri &
us more harm than did
Absalom: take thou
thy Lords servants
and pursue after him.

And there went out after
him Joabs men and the
Cherethites, and the
Pelethites, and all the
mighty men.

And they went out of Je-
rusalem to pursue af-
ter Sheba.

sum ego post sum cum
filiis Iudae: quique
ad Tentorium tuus O
Israel.

Sic ascendens a David
quique Iudaea se-
quitus sum Sebanus
filius Buri: homo ve-
ro Jebuda adhaereo
Rex fui a Jordan us-
que Ierusalaima.

Edico autem Rex Hu-
masa, convocare ego
vir Jebuda in dies
tertius & tu hic sisto
Ab eo itaque Humasa.

Quapropter dico David
Aufchanus, nunc ma-
gis ego nociturus sum
Sebeba filius Rebri
quam Absalom.

Tu assumere servus
dominus tuus & per-
sequor is.

Itaque egressus sum post
is homo Joabus, &
Cherethae, & Peli-
thae, & robustissimus
quique.

Prodeco Ierusalaima ad
persequendum Sebeba.

And they came and besieged him in Abel, and they cast up a bank against the City, and it stood in the trench:

And all the people that were with Joab, battered the Wall to throw it down.

Then Cried a wise woman out of the City. Art thou Joab? And he answered, I am he: Then she spake, saying, they were wont to speak in old time, saying, they shall surely ask Counsell at Abel, and so they ended the matter.

Thou seekest to destroy a City and a Mother in Israel:

And Joab said, far be it from me, Sheba by name hath left up his hand against the King, even against David, deliver him onely and I will depart. And the woman said behold

Veniens igitur ille obfideo is *Abel*, & sternō agger ad Civitas, addō ut stare solus inſtuctus murus. & totus populus qui ſum cum *Joab* perdo deſiciens murus.

Tum inclamo mulier ſapiens de Civitas, Sum *Joab*? qui dico tum. Itaque loquutus ſum dicendo omni o loquor principio dicens, haud dābie interrogo *Abel*, & ita abſolvo

Tu quero morte afficio & incola Civitas & *Metropolis* in *Israel*. Reſpondeo vero *Joab* abſum ego *Sheba* nomen, fero manus ſuas contra *Rex David*, trado is ſolus & abeo, & dico mulier ecce mox projicio ad tu per muros. Et ita incedo mulier apud populus ſapientia ſeus

his

his head shall be thrown
to thee over the Wall.

Then the woman went un-
to all the people in her
wisdom, and they cut
off the head of Shiba,
and cast it out to Joab:
and he blew a Trum-
pet, and they retired
from the City, every
man to his Tent.

II S A M. XXI.

MOREOVER the
Philistins had yet
War again with Israel,
and David went down
and his servants with
him, and fought a-
gainst the Philistins.

And Ishbi-benob who
was of the sons of the
Giant, the weight of
whose spear weighed
three hundred shekels
of Beassim weight, he
being girded with a
new sword, thought to
have slain David.

& amputo caput
Scheba, & d. jicio Jo-
abas. clango buccina
& disp. rurs. sum ab
obsidio civitas quis-
que in tentorium su-
us.

II SCHEM. XXI.

QUUM autem adhuc
bellum sum Pelischi-
thens contra Israeli-
tas, descendoque Da-
vid & servus is cum
is & pugno contra
Pelischi. a. u. Tum Ish-
bi-benob qui sum ena-
tus quidam Gigas,
(qui mucro pondus
sum trecenti sicius
pondus ex chalyb.)
accinctus iste novus
gladius cogito per-
cutio David.

But

But Abishai the Son of Zerviah succoured him, and smote the Philistin and killed him.

After this, there was again a Battel with the Philistins at Gob, then Sibbechai the Hushathite slew Saph, which was of the sons of the Giant.

And there was again a Battel in Gob with the Philistins, where Elhanan the Son of Jaare-oregim, a Bethlemite, slew the brother of Goliath the Gittite.

And there was yet a Battel in Gath, where was a man of great stature, that had on every hand six Fingers, and every foot six Toes, four and twenty in number, and he also was born to the Giant.

And when he defied Israel, Jonathan the Son of

Sed Abischa filius Zervie vii ferro opis & percutiens Pelisibtheas morte afficio.

Est quoque postea quum adhuc sum praelium Gobus contra Pelisibtheas, & tunc percutere Sibbechai Consecutus Saphus qui sum e natus idem Gygas.

Item sum adhuc praelium Gobus cum Pelisibtheas ubi percutio Elhanan filius Jaare-oregim Bethlemite Goliathem fratrem.

Sum item adhuc bellum ad Gathus, sumque quidem procerus qui manus & Pes digitis sum seni, quingenti quatuor numerus & ipse quoque natus sum Gygas

Qui quum probo afficio Israel percutio Jonathan

Shimea, the brother of David slew him. These four were born to the Giant in Gath.

IKING S. XVI.

IN the twenty and seventh year of Asa King of Judah, did Zimri reign seven days in Tirzah; and the people were encamped against Gibbathon, which belongeth to the Philistins.

And the people that were encamped heard say, Zimri hath Conspired, and hath also slain the King; wherefore all Israel made Omri the Captain of the Host, King over Israel that day in the Camp.

And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

And it came to pass, when

nathan filius Schimhai frater David quatuor iste editus sum Gygas idem Gath.

I. REG. XVI.

ANnus vigesimus septimus Asa Rex Jehada regno Zimri septem dies in Tirza, quum populus castra habere contra Gibbethon qui sum Pelischthaus.

Et populus qui castra habeo audio dicens, conspiro Zimri & etiam percutio Rex; constituo igitur omnis Israelita Rex Homri Princeps Militia supra Israel idem dies in ipse castra.

Ascendoque Homri & omnis Israelita, cum is Gibbethon; & obsecro Thirtzah.

Est autem quum videre Zimri

Zimri saw that the City was taken, that he went into the Palace of the Kings House, and burnt the Kings House over him with fire, and died.

1 KINGS. XVIII.

AND it came to pass when Ahab saw Elijah, that Ahab said unto him, art thou he that troubleth Israel? And he answered, I have not troubled Israel, but thou and thy fathers house, in that ye have forsaken the Commandments of the LORD, and thou hast followed Baalim.

Now therefore send, and gather to me all Israel unto Mount Carmel, and the Prophets of Baal four hundred and fifty, and the Prophets of the Groves four

Zimri captus esse Civitas ut ingredior Palatium domus regius & combustus sui cum domus Rex ignis morior.

1 REG. XVIII.

Estque quum videre Ahab Elia ut dicere Ahab is, tunc ille sum perturbator Israel? qui dico non perturbo Israel, sed tu, & domus pater tuus dum derelinquo praeceptum Jehova, & sequor Baalim.

Sed nunc mitto & congrego totus Israel in Mons Carmelus & Propheta Baal quadringenti & quinquaginta, Prophetaque lucas ille quadringenti.

hundred, which ate
at Iezeb's Table.

So Ahab sent unto all Is-
rael, and gathered the
Prophets together unto
Mount Carmel, &c.

And Elijah said unto
them, take the Prophets
of Baal, let not one of
them escape: and they
took them, and Elijah
brought them down to
the Brooke Kishon and
slew them there.

genti comedens e-
menta Izabel.

Itaque mitto Ahab ad
omnis Israelita con-
grego quoque Pro-
pheta ille in Mons
Carmelus, &c.

Deinde dico Eliza is-
prehendo iste Pro-
pheta Baal nemo sui
proprio exis, & pre-
hendo is qui deducens
Elija ad torrentis Kif-
chon ibi jugulo is.

27 Thousand Syrians slain by the
fall of a Wall.



I KINGS. XX.

AND Benhadad the
King of Syria ga-
thered all his Host to-
gether, and there were
Thirty and two Kings
with him, and Horses,
and Chariots: and he

I REG. XX.

BEnhadad autem Rex
Syria congregatus
omnis copiae suae, &
triginta duo reguli
cum sui cum equis
& currus, ascendo ob-
sideo Samariam ut op-
went

went up, and besieged
Samarina, and warred
against it.

And behold there came a
Prophet unto Ahab
King of Israel, saying,
thus saith the LORD,
hast thou seen all this
great multitude? Be-
hold, I will deliver it
into thine hand this
day, and thou shalt
know that I am the
LORD.

And Ahab said, by whom?
and he said, even by
the young men of the
Princes of the Provin-
ces.

Then he said, who shall
order the Battel? And
he said, thou.

Then he numbred the
young men of the Prin-
ces of the Provinces,
and they were two
hundred and thirty
two, and after them he
numbred all the people,
even all the Children of
Israel, being seven
thousand.

pugnare is.

Tum ecce Propheta as-
cendo *Ahabus* Rex
Israel dicens, sic ait
Jehova, videone totus
multitudo maximus
iste? Ecce ego tra-
diturus sum is in ma-
nus tuus hodie ut
cognosco ego esse
Jehova.

Dico vero *Ahab* per
quis? Dicoque ille
sic ait *Jehova* per pu-
er præfectus Pro-
vincia.

Iterum dico quis com-
pono acies? Dicoque
Tu.

Recenseo itaque puer
præfectus Provincie,
qui sum ducenti tri-
ginta duo, & post hic
recenseo totus popu-
lus, omnis *Israelita*
septies mille.

And

And they went out at Noon: but Benhadad was drinking himself drunk in the Pavilions, he and the Kings the thirty and two Kings that helped him.

And the young men of the Princes of the Provinces went out first, and Benhadad sent out, and they told him, saying, there are men come out of Samaria.

So these young men came out of the City, and the Army which followed them: And they slew everyone his man: and the Syrians fled, and Israel pursued them: and Benhadad the King of Syria escaped on an horse with the Horsemen.

And the King of Israel went out, and smote the Horses and Chariots, and slew the Syrians with a great slaughter.

Et egredior ipse meridies: quum Benhadad bibo ad ebrietas in tugurium, ipse cum Rex, triginta duo illi Rex auxiliaris is.

Egredior autem puer praefectus Provincia primum: mittoque Benhadad, & renuncio is dicendo, homo egressus sum Samaria

Iste autem puer egredior e Civitas, & copiae qui sequor is. Et percutio quisque vir suus, tum fugio Syrus, & persequor is Israel, proripio autem sui Benhadad Rex Syria in equis cum eques.

Tum egressus Rex Israel percutio equus & curru, Syrus etiam percutio plaga magnus.

And

And it came to pass at the Return of the year, that Benhadad numbered the Syrians, and went up to Ephék to fight against Israel.

And they pitched one over against the other seven days, and so it was, that in the seventh day the Battel was joyned: & the Children of Israel slew of the Syrians a hundred thousand footmen in one day.

But the rest fled to Ephék into the City, and there a Wall fell upon twenty and seven thousand of the men that were left: and Benhadad fled, and came into the City, into an inner Chamber.

I KINGS. XXII.

SO the King of Israel, and Jeholaphat the

Est autem revertens annus quum recenseo Syrus Benhadad, ut ascendo Ephékus in Bellum contra Israelita.

Et castra habeo hic ex adversum ille septem dies, est vero dies septimus. ut appropinquans acies, occido Israelita e Syrus centum mille vir in unus dies.

Fugio autem reliquus Ephékus in ipse Civitas ubi murus corruo in viginti septem mille vir qui reliquus sum: Sed Benhadad fugiens ingreditur Civitas, in intimus Conclave.

I REG. XXII.

ITAQUE ascendo Rex Israel cum Jeh-sa-
King

King of Judah went
up to Ramoth-Gilad.
And Ahab King of Israel
said unto Jehoshaphat
the King of Judah. I
will disguise myself,
and enter into the Bat-
tel, but put thou on thy
Robes.

And the King of Israel
disguised himself,
and went into the Bat-
tel:

But the King of Syria
Commanded his thirty
and two Captains that
had rule over his Cha-
riots, saying fight nei-
ther with small nor
great, save onely with
the King of Israel.

And it came to pass when
the Captains of the
Chariots saw Jehosa-
phat, that they said,
surely it is the King of
Israel.

And they turned aside to
fight against him: and
Jehoshaphat Cryed out.
And when they perceived

phatus Rex Iehuda
contra Ramotha Gil-
had.

Et Ahab Rex Israel
dico Jehoshaphatus
Rex Iehuda, proces-
surus in praelium di-
ssimulo ego, tu vero
induo vestimentum
tuum.

Ita dissimulo sui Rex Is-
rael, & praelium ag-
gredior.

Rex autem Syria præ-
cipio suis currus
præfectus triginta
duo dicendo, ne pug-
nare contra parvus
aut contra magnus,
sed contra Rex Is-
rael solum.

Est ergo quum videns
præfectus currus Je-
hoshaphatus, ipse dico,
certe Rex sum Israel.

Et diverto ut accedo
contra is ad pugnan-
dum & exclamo Je-
hoshaphat.

At quum video quod
that

that it was not the
King of Israel, they
turned back,

And a Certain man drew
a Bow at a venture,
and smote the King of
Israel between the joynts
of his Harness, and he
dyed at Even.

non sum Rex *Israel*
revertor.

Sed quidam jaculans
arcus simplex ani-
mus, percussio Rex
Israel inter commis-
sura lorica & morior
vespere.

II KINGS. I.

AND Ahaziah fell
down thorow a Lat-
tice in his upper Cham-
ber that was in Sama-
ria, and was sick: and
he sent messengers, and
said unto them, Go, en-
quire of Baal-Zebub
the God of Ekron, whe-
ther I shall recover of
this disease.

But the Angel of the
LORD said unto Eli-
jah, rise, go up to meet
the messengers of the
King of Samaria, and
say unto them,

Is it not because there

II REG. I.

ET cado Achaziah
per quidam clathrus
in cœnaculum suus,
qui sum in *Samaria*,
& ægroto, quamo-
brem mitto nuncius,
dicens ei, Ire, consu-
lere *Bahal-Zebubius*
Deus *Hekron*, an sa-
nitas suus recepturus
sum ex hic morbus.

nterea Angelus *Jehova*
edico *Elija* surgere,
ascendere obviam
nuncius Rex *Sama-*
ria, & dico is.

A non propterea quod
K 2

is not a God in Israel,
that ye go to enquire of
Baal-Zebub the God
of Ekron.

Now therefore thus saith
the LORD, thou shalt
not come down from
that bed on which thou
art gone up, but shalt
surely dye.

And when the Messengers
turned back unto him,
he said unto them, why
are ye now turned
back? and they said
unto him, there came a
man up to meet us, and
said unto us, go, turn
again unto the King
that sent you, and say
unto him, thus saith the
LORD, is it not be-
cause there is not a
God in Israel, that
thou sendest to enquire
of Baal-Zebub the
God of Ekron?

Therefore thou shalt
not come down from the
bed on which thou art
gone up, but shalt surely
dye.

non sum Deus in *Is-*
rael tu eo consulto
Babal-Zebubus Deus
Hekron?

Ac propterea sic aio Je-
hoya, ex ille lectus
qui ascendo non sum
descensus, sed om-
nino moriturus.

Reversus itaque nun-
cius iste ad ile, dico
ille quid jam rever-
tor? at ille dico, qui-
dam ascendo obviam
ego, qui edico ego ab-
ire, revertor ad Rex
qui mitto tu, & elo-
quor is, sic aio Je-
hoya, an propterea
quod non sum Deus
in *Israel* tu mitto
consulto Babal-Ze-
bubus Deus Hekron?

Propterea ex ille lectus
quo ascendo non sum
descensus, sed om-
nino moriturus.

And

And he said, what manner of man was he, and they answered him, he was an Hury man, and girt with a girdle of Leather about his Loyns: and he said, it is Elijah.

Then the King sent unto him a Captain of fifty with his fifty: and he went up to him (and behold he sat on the top of an hill) and he spake unto him, Thou man of God, the King hath said, Come down.

And Elijah answered, if I be a man of God, then let fire come down from Heaven, and consume thee and thy fifty, and there came down fire from heaven and consumed him and his fifty.

Again also he sent unto him another Captain of fifty, with his fifty, and he answered and said unto him, if I be

Rursus dico is quis habitus sum vir ille? at ille dico, vir sum pilosus & cingulus pelliceus accinctus lumbus suis. tum dico Elijah sum.

Tunc mitto Rex præfectus quinquaginta homo cum quinquaginta suis, qui ascendens ad is (ecce enim confideo in vertex quidam Mons) dico is, O vir Deus, Rex dico descendere.

Respondens vero Elija alloquor præfectus ille, dicendo, quod si vir Deus sum descendendo ignis e Cœlum & consumo tu & quinquaginta tuus illico descendens ignis e Cœlum consumo is cum quinquaginta is.

Rursus itaque mitto Rex ad is præfectus quinquaginta alter, cum quinquaginta

aman of God, let fire come down from Heaven, and Consume thee and thy fifty.

And the fire of God came down from heaven and consumed him and his fifty.

II KINGS. III.

AND King Ichoram sent to Jeholai, that the

the LORD, then thou not come down from that bed on which thou art gone up, but shalt surely dye.

And when the Messengers turned back unto him, he said unto them, why are ye now turned back? and they said unto him, there came a man up to meet us, and said unto us, go, turn again unto the King that sent you, and say unto him, thus saith the LORD, is it not because there is not a God in Israel, that thou sendest to enquire of Baal-Zebub the God of Ekron?

Therefore thou shalt not come down from the bed on which thou art gone up, but shalt surely dye.

ginta suus: & respondens Eljah dico, si vir Deus sum descendendo ignis e Caelum & consumo tu, cum quinquaginta tuis.

Illico descendens ignis Deus caelum consumo is cum quinquaginta suis.

II REG. III.

ET mitto Rex Ichoram ad Jeholai, ut

qui ascendo non sum descenurus, sed omnino moriturus.

Reversus itaque nuncius iste ad ille, dico ille quid jam revertor? at ille dico, quidam ascendo obviam ego, qui edico ego abire, revertor ad Rex qui mitto tu. & eloquor is, sic aio Jehova, an propterea quod non sum Deus in Israel tu mitto consulto Baal-Zebubus Deus Hekron?

Propterea ex ille lectus quo ascendo non sum descensurus, sed omnino moriturus.

And

bites heard that the Kings were come up to fight against them, they gathered all that were able to put on Armour. And when they came to the Camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them.

II. KINGS. VI.

is Elijah.

Then the King sent unto him a Captain of fifty with his fifty: and he went up to him (and behold he sat on the top of an hill) and he spake unto him, Thou man of God, the King hath said, Come down.

And Elijah answered, if I be a man of God, then let fire come down from Heaven, and consume thee and thy fifty, and there came down fire from heaven and consumed him and his fifty.

Again also he sent unto him another Captain of fifty, with his fifty, and he answered and said unto him, if I be

audio ascendere iste Rex ad pugnandum contra tui, congrego omnis accingens tui gladius.

Quinque pervenio ad castra Israel, surgens. Hæc apparentio. Hæc, ut ut figo a facies ipse.

II. KINGS. VI.

Tunc mitto Rex præ-

fectus quinquaginta homo cum quinquaginta suis, qui ascendens ad is (ecce enim confideo in vertex quidam Mons) dico is, O vir Deus, Rex dico descendere.

Respondens vero Elise alloquor præfectus ille, dicendo, quod si vir Deus sum descendendo ignis e Cælum & consumo tu & quinquaginta tuus illico descendens ignis e Cælum consumo is cum quinquaginta is.

Rursus itaque mitto Rex ad is præfectus quinquaginta alter, cum quinquaginta

aman of God, let fire
come down from Hea-
ven, and Consume thee
and thy fifty.

And the fire of God came
down from heaven and
consumed him and his
fifty.

II KINGS. III.

AND King Jehoram
sent to Jeholaphat the
King of Judah, say-
ing, the King of Moab
hath Rebelled against
me; wilt thou go with
me against Moab to
battel: and he said,
I will go up:

And he said, which way
shall we go up?

And he answered, the
way thorow the Wil-
derness of Edom.

So the King of Israel
went, and the King of
Judah, and the King
of Edom:

And when all the Moa-

ginta suus: & respon-
dens *Elijah* dico, si
vir Deus sum descen-
do ignis e Cœlum &
consumo tu, cum
quingenta tuus.

Illico descendens ignis
Deus cœlum consu-
sumo is cum quingua-
ginta suus.

II REG. III.

ET mitto Rex Jeho-
ram ad *Jehosaphatus*
Rex *Jehuda*, dicen-
do, Rex *Moabita* a de-
ficio ego, sumne pro-
fecturus cum ego
contra *Moabita* in
prælium? qui dico
ascendo.

Dico autem quæ via as-
censurus sum?

Respondeo ille per de-
sertum *Edomans*.

Proficiscor itaque Rex
Israel cum Rex *Je-
huda* & Rex *Edo-
mans*.

Quum vero *Moabita*
bites

bites heard that the Kings were come up to fight against them, they gathered all that were able to put on Armour. And when they came to the Camp of Israel, the Israelites rose up and smote the Moabites so that they fled before them.

II KINGS. VI.

THEN the King of Syria warrd against Israel, and took counsel with his servants, saying in such and such a place shall be my Camp.

And the man of God sent unto the King of Israel, saying, Beware that thou pass not such a place, for thither the Syrians are come down.

And the King of Israel sent to the place, and

audio ascendere iste Rex ad pugnandum contra sui, congrego omnis accingens sui gladius.

Quumque pervenio ad castra *Israel*, surgens *Israelita* percutio *Moabita*, ita ut fugio a facie iple.

II REG. VI.

TUM Rex Syria gero bellum contra *Israel* & consilium inire cum servus suus dicens apud locus quidam sum metatio suus.

Mittoque vir Deus ad Rex *Israel* dicendo; Cave tu ne transeo per locus iste, Nam ibi *Syrus* insidior.

Et Rex *Israel* mitto ad locus qui caveo non

saved himself there,
not once nor twice.

Therefore the Heart of
the King of Syria was
sore troubled for this
thing, and he called his
servants, and said un-
to them, will you not
shew me which of us is
for the King of Is-
rael?

And one of his servants
said, none, my Lord O
King, but Elisha
the Prophet that is in
Israel, telleth the King
of Israel the words
that thou speakest in
thy Bed-Chamber.

And he said, go and spye
where he is, and it was
told him, behold he is
in Dothan.

Therefore sent he thither
Horses, and Chariots,
and a great Host:

And they came by night
and compassed the Ci-
ty about.

And when the servant of
the man of God was

semel neque bis.

Perturbatus itaque ani-
mus Rex Syria clam
servus suus & dico is,
an non indico quis ex
noster ad Rex Israel
refero?

Qui dico unus e servus
is, Non facio ullus
Dominus meus Rex
nisi Elischa Propheta
ille qui sum in Israel
indico Rex Israel
verbum ipse qui lo-
quor in Conclave cu-
bile tuus.

Tum dico eo & video u-
binam sum Nuncior
is, dicendo, ecce sum
Dothan.

Mitto itaque illuc equus
& currus, ac copiae
numerosus, qui veni-
ens noctu cingo ob-
sidione Civitas ille.

Mane autem Minister
vir Deus surgens
risen

risen Early, and gone
forth, behold, an Host
Compassed the City;
And his servant said
unto Elisha, alas, my
master, how shall we do?

And he answered, fear
not: for they that be
with us, are more than
they that be with them.

And Elisha prayed, and
said, LORD, I pray
thee open his eyes that
he may see. And the
LORD opened the eyes
of the young man, and
he saw: and behold,
the Mountain was full
of Horses, and Chari-
ots, round about Eli-
sha.

And when they came down
to him, Elisha prayed
unto the LORD, and
said, smite the people
I pray thee, with blind-
ness, and he smote
them with blind-
ness.

And Elisha said unto
them, this is not the

quum exire, ecce co-
piæ circundo civitas
& equus & currus;
dicoque is puer is e-
heu! dominus meus
quom do facio?

Qui dico ne metuo, nam
plus sum qui ego
cum quam qui cum
ille sum.

Et ornans *Elisha* dico,
O *Jehova*, aperio quæ-
so oculus is ut video
& aperiens *Jehova* o-
culus puer ille, video
quod esse Mons ille
plenus sum equus &
currus igneus circa *E-
lisha*.

Quumque descendere ad
is oro *Elisha* *Jehova*
ac dico percutio quæ-
so gens iste subito
schotoma & percutio
is subito schotoma.

Tum dico is *Elisha*,
Non sum hic via ne-
way,

way, neither is this the City: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

And it came to pass, when they came into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw, and behold, they were in the midst of Samaria.

And the King of Israel said unto Elisha, when he saw them, my father, shall I smite them? shall I smite them? and he answered. Thou shalt not smite them; wouldest thou smite them whom thou hast taken Captive with thy sword, and with thy Bow?

And it came to pass after this, that Benhadad King of Syria, gather-

que hic sum civitas, sequor ego & duco tu ad vir ille qui quaero, sic duco is Schomron.

Est autem quum ingressus sum Schomron Elisha dicens. O Jehova aperio oculus iste & video: & aperire Jehova oculus is & videre quod ecce sum in medio Schomron.

Dico vero Rex Israel Elisha quum videre is percutio, pater meus; percutio is, quid dico ne percutio is. An qui captivus abducere gladius tuus, & arcus tuus is percutere?

Et est postea ut congrego Benhadad Rex Syria totus exercitus
ed

ed all his Host, and
went up and besieged
Samaria.

And there was a great
famine in Samaria: and
behold they besieged it
until an Asses head was
sold for fourscore
pieces of Silver, and
the fourth part of a
Kab of Doves dung
for five pieces of Sil-
ver.

And as the King of Israel
was passing by upon the
Wall, here cryed a wo-
man unto him, saying,
help my Lord O
King.

And the King said unto
her, what Aileth thee?
and she answered, this
woman said unto me,
give thy Son, that we
may eat him to day,
and we will eat my Son
to morrow,

So we boiled my Son, and
did eat him: and I said
unto her on the next
day, give thy Son that

fius & ascendere &
obsideo Schomron.

Idioque existo famas
magnus Schomron
dum ecce obsideo ille:
adeo ut sum caput A-
sinus octageni sicles
argentum & quartus
pars venter ipse qui
sum cava Columba
quini sicles argen-
tum.

Sum Rex Israel trans-
iens secundum mu-
rus, ut mulier qui-
dam clamare ad is di-
cens Dominus meus
Rex.

Dico is Rex, quid tu
sum, qui dico mulier
isthic dico ego: do fi-
lius tuus & comedo
cras.

Coquo itaque filius me-
us, & comedo & di-
co is dies alius do fi-
lius tuus ut comedo
we

we may eat him : and
she hath hid her Son.

is, & abscondo filius
suus.

II KINGS. VII.

THEN Elisha said,
hear the word of the
LORD, to morrow a-
bout this time shall a
measure of fine flower
be sold for a shekel, and
two measures of Bar-
ley for a shekel in the
gates of Samaria. Then
a Lord on whose hand
the King Leaned, an-
swered, the man of God,
and said, behold, if
the LORD would
make Windows in Hea-
ven, might this thing
be? And he said, be-
hold, thou shalt see it
with thine eyes, but
shalt not eat thereof

And there were four Le-
prous men at the en-
tring in of the gate,
and they said one to
another, why sit we
here until we dye?

II REG. VII.

DICO vero Elisha
audio verb m le-
bora hic tempus cras
satum simila sicius, &
bini satum hordeum
vxnio sicius in porta
Schomron. Respon-
deo autem vir Deus
Tribunus ille qui ma-
nus Rex nitor ac di-
co; ecce, si Jehova
facere cataracta in
coelum an possum res
iste? qui dico Eli-
scha ecce, tu id vilu-
rus sum oculus tuus
sed ex is non sum eru-
rus.

Sum autem quatuor ho-
mo Leprosus ad Ja-
nua porta Schom-
ron, qui dico alter
alter, quid desideo
hic donec mori?

If

If we say, we will enter in-
to the City, then the
famine is in the City,
and we shall dye there,
and if we sit still here
we dye also.

Now therefore come, and
let us fall into the
Host of the Syri-
ans.

If they save us alive we
shall live, and if they
kill us we shall but
dye.

And they rose up in the
Twilight to go unto the
Camp of the Syrians:
and when they were
come to the uttermost
part of the Camp of the
Syrians, behold, there
was no man there: For
the LORD had made
the Host of the Syrians,
to hear a noise of Cha-
riots, and a noise of
Horses even the noise
of a great Host, where-
fore they rose, and fled
in the Twilight and
left their Tents and
fled for their Lives.

Si dico ingredior Civitas
fames sum in Civitas,
ideo morior ibi. si
desideo hic itidem
mori?

Quare nunc itaque a-
gite, deficio ad Ca-
stra Syrus.

Si ego vivere sino vivo,
si vero morte afficio,
ego etiam mori.

Quare surgo ipse cre-
pusculum venio in ca-
stra Syrus, & venio
usque ad finis Castra
Syrus, ubi ecce, ne-
mo sum: Nam do-
minus efficio audio
castra Syrus strepi-
tus currus, & strepi-
tus equus strepitus
Copiae magnus ita-
que surgens aufugio
ipse crepusculum, &
derelinquo tentori-
um suus, & fuga con-
sulo vita suus.

II KINGS. IX.

AND Joram said, *make ready. And his Chariot was made Ready: and Joram King of Israel, and Ahaziah King of Judah went out each in his Chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.*

And it came to pass when Joram saw Jehu, that he said, is it peace, Jehu? and he answered what peace, so long as the Wordoms of thy mother Jezabel, and her witchcrafts are so many?

And Joram turned and fled, and said to Ahaziah, there is Treachery. O Ahaziah. And Jehu drew a Bow with his full strength, and smote Jehoram between

II REG. IX.

TUM dico Jehoram, jungo, jungo auriga currus: sic egressus Jehoram Rex Israel & Ahaziah Rex Judah, quisque in currus suus, procedo obviam Jehu qui invenio in portio Nabothus Jezreelita.

Est autem quum videre Jehoram Jehu ac dicere prosperene Jehu? ut is dicere quid istud prospere dum scortatio Jezabel mater tuus & prestigiae is quamplurimus duro?

Itaque avertens Jehoram manus ille fugio, dicens Ahaziah, dolus Ahaziah Sed Jehu vehementissime adductus manus suus arcus percutio Jehoram in-

his

his Arms, and the Arrow went out at his Heart, and he sunk down in his Chariot.

But when Ahaziah the King of Judah saw this, he fled, and Jehu followed after him, and said, smite him also in the Chariot; and they did so, and he fled to Megiddo and died there.

And when Jehu was come to Jezreel, Jezebel heard of it, and as Jehu entered in at the gate, she said, had Zimri peace, who slew his Master?

And he said throw her down, so they threw her down.

II KINGS. X.

AND it came to pass when Jehu's Letter came to the Rulers of Jezreel, that they took

ter scapula is ita ut exire sagitta ex cor is, sic corruo in curru suus quod Achaziah Rex Iehuda videns, aufugio sed percutio is Jehu, edico percutio etiam ipse in suus currus sic percutio is & fugio Megiddo, ubi mortuus sum præterea adveniens Jehu J. zeheb, audio Jezebel; quumque Jehu ingredi porta, dico ille prospere O Zimri-occi or dominus suus?

Dicoque deturbo is & deturbo is.

II REG. X.

EST itaque quum pervenio Literæ Jehu Senior Iezreel ut accipio filius R. x &

the

the Kings Sons, and
slew seventy Persons,
and put their heads in
Baskets, and sent him
them to Jezreel.

Jehu met with the bre-
thren of Ahaziah King
of Judah; and he said,
Take them alive, and
they took them and
slew them, even two and
fourty men.

And Jehu sent through
all Israel, and all the
Worshippers of Baal
came,

And when they went in to
offer sacrifices and
burnt-offerings, Jehu
appointed fourscore
men without, and he
said to the Guard, and
to the Captains, Go in,
and slay them, let
none come forth; And
they smote them with
the edge of the sword.

jugulare Septuaginta
vir & impono caput
is sporta & mittere
ad Jizrahel.

Jehu inventus agnatus
Achazia Rex Jēhuda,
& dico prehendō ille
vīvus, & prehendō ille
vīvus & jugulo is,
quadraginta duo vir.

Mitto etiam Jehu per to-
tus Israel & omnis
servus Baal venio.

Quum itaque venio ad
faciendum sacrificium
& holocaustum, Jehu
dispono sui foris octa-
ginta vir, dico Cur-
sor & tribunus ingre-
di, percutio is, ne ex-
eo quisquam. & per-
cutio is acies gladius.

II KINGS XIV.

AND it came to pass, as soon as the Kingdom was confirmed to Amaziah, that he slew his servants which had slain the King his father. He took of Edom in the valley of Salt, ten thousand; and took Selah by War. Jehoahash King of Israel went up, and he and Amaziah looked one another in the face at Bethshemesh, and Judah was put to the worse before Israel, and they fled.

And Jehoahash King of Israel took Amaziah King of Judah, and came and took Jerusalem, and he took all the Gold and Silver, and all the Vessels that were found in the

II REG. XIV.

EST autem quum confirmatus sum Regnum in manus Amazia ut percutere servus suus, qui percutio Rex pater suus is percutio in valle Sal decem millia & occupo Petra in bellum. Ascendo Jehoahash Rex Israel ille & Amazia video alter alter facies apud Bethschemesch; plaga autem affectus sum Jehuda coram Israel ita ut fugere.

Amazia vero Rex Jehuda prehendendo Jehoahach Rex Israel: deinde veniens expugno Jeruschalaima denique assumo totus aurum argentum omnisque vas qui in-

I.

Hanse

House of the LORD,
and in the Treasures
of the Kings House.

Now they made a Con-
spiracy against him in
Jerusalem: and he
fled to Lachish, but
they sent after him to
Lachish and slew him
there.

II KINGS. XV.

THEN Menahem
smote Tiphshah, and
all that were therein,
and the Coasts thereof
from Tirzah: because
they opened not to him,
therefore he smote it,
and all the women
therein that were with
Child he ript up.

Pekah Conspired against
Pekahiah the Son of
Menahem King of Is-
rael and smote him in
Samaria with Argob,
and Arich, and with
him fifty men of the

ventus sum in domum
Jehova & in Thesau-
rus domus Rex.

Tandem facio contra
conspirati Jerusale-
laima fugioque La-
chischus, quoniam bre-
mitto post is Lach-
chus ubi morte acci-
is.

is,
vir.

II REG. XV.

TUNC percussio Me-
nachem Tiphsachem,
(id est) quicquid in is-
sum & omnis Ter-
minus is a Tigris:
quia non aperio ideo
percussio: ipseque
prægnans is diffundit
omnis.

Pekach conspiro contra
Pekachia filius Mena-
hem Rex Israel per-
cutioque is in Schom-
ron cum Argobus &
Arich, suicumque
quingenta vir
Gile-

Gileadites: and he killed him and reigned in his stead.

Gilhadita: quumque morte afficio is, regno pro is.

II KINGS. XVI.

II REG. XVI.

THEN Rezin King of Syria, and Pekah Son of Remaliah King of Israel, came up to Jerusalem to War: and they besieged Ahaz; but could not overcome him.

So Ahaz sent messengers to the King of Assyria, saying, I am thy servant, and thy Son: come up, and save me out of the hand of the King of Syria, and out of the hand of the King of Israel, and the King of Assyria harkned unto him: for the King of Assyria went up against Damascus,

TUNC ascendo Rezin Rex Syria, & Pekaah filius Remaliah Rex Israel Ierusalaima in bellum; qui obsideo Achazus sed non possum de bello.

Mitto enim Achaz ad Rex Assyria nuncius dicendo, Servus tuus, & filius tuus sum, ascendo & servo ego, emanus Rex Syria, & emanus Rex Israel, & Rex Assyria is ausculto: & Rex Assyria ascendens Damascus capio is & deporto incola is in Ki-

and took it, and carried the People of it captive. to Kir, and slew Rezin.

rus ; Rezin vero morte afflicto.



II KINGS XIX.

THEN Isaiah the son of Amoz sent to

II REG. XIX.

TUM mitto Jeschaja filius Amoz ad Heze-

Hezekiah , Thus
saith the LORD
God of Israel, that
which thou hast Pray-
ed to me against Sen-
nacherib King of
Assyria , I have
heard.

He shall not come into
this City, nor shoot an
Arrow there , nor
come before it with
Shield , nor cast a
bank against it :

And it came to pass that
night, that the An-
gel of the LORD
went out , and smote
in the Camp of the
Assyrians an hun-
dred fourscore and
five thousand.

Hezekia qui dicere ;
sic aio Jehova Deus
Israel qui precatus
sum ego contra San-
cherib Rex Assy-
ria exaudio.

Non sum ingressurus
in Civitas hic, nec
jaculaturus hic sa-
gitta : nec oppositu-
rus is scutum neque
diffendo contra is
missile catapultarius.

Itaque est Nox idem ;
ut prodiens Angelus
Jehova percutere in
Castra Assyrius Cen-
tum Octoginta quin-
que mille.

II KINGS XXV.

AND it came to pass, in the ninth year of the Reign of King Zedekiah in the tenth Month, in the tenth day of the Month, That Nebuchadnezzar King of Babylon came, he and all his Host against Jerusalem, and pitched against it, and they built Forts against it round about.

And the City was besieged unto the eleventh year of King Zedekiah.

And on the ninth day of the fourth Moneth the Famine prevailed in the City, and there was no bread for the People of the Land; and the City was broken up, and

II REG. XXV.

ET venio nonus annus regnum Rex Zedekias decimus mensis, decimus dies mensis, ut Nebuchadnezzar Rex Babylonie advenio, ipse & omnis exercitus is contra Hierosolyma, & Castrametor contra is, & extruo propugnaculum contra is circumquaque.

Et Civitas obsideor ad undecimus annus Rex Zedekias.

Et nonus dies quartus mensis fames invaleo in Civitas, & non sum panis populus terra. Et Civitas perrumpor, & omnis bellator fugio nox, & exercitus Chal-

all

At the Adm of Warre
fled by night, and the
Army of the Chalde-
ans pursued after the
King, and they over-
took him in the Plains
of Jericho.

So they took the King,
and brought him up
to the King of Baby-
lon to Riblah, and
they gave judgement
upon him.

And they slew the sons
of Zedekiah before
his eyes, and put out
the eyes of Zedekiah,
and bound him with
Fetters of brass, and
carried him to Baby-
lon.

And in the nineteenth
year of Nebuchad-
nezzar came Nebu-
zaradan Captain of
the Guard, a servant
of the King of Baby-
lon, unto Jerusa-
lem.

And he burnt the House
of the LORD, and

domus persequor Rex,
& assequor is in cam-
pus Jericho.

Ita prehendo Rex, &
adduco is ad Rex
Babylonia Ribla, ubi
fero sententia de is.

Et occido filius Zedekias
coram oculus is, &
eruo oculus Zedi-
kias, & vincio is com-
pes æneus, & abduco
is in Babylonia.

Et decimus nonus an-
nus Nebuchadnezar
venio Nebuzaradan
præfectus servus Rex
Babylonia Hieroso-
lyma.

Et comburo domus Je-
her, & domus Rex,
the
L +

the Kings house, and
all the houses of Jeru-
salem, and every great
mans house burnt he
with fire.

And all the Army of the
Caldees that were
with the Captain of
the Guard, brake down
the Walls of Jerusa-
lem round about.

LAMENT. II.

MINE eyes do fail
with Tears: be-
cause the Children
and the Sucklings
swoon in the streets of
the City.

They say to their Mo-
thers, where is Corn
and wine? when their
soul was poured out in-
to their Mothers bo-
som.

& omnis domus Hie-
rosolyma, & unusquil-
que magnas domus
combaro ignis.

Et omnis exercitus Chal-
dæi, qui tum cum
præfectus satelles,
destruo murus Hie-
rosolyma circum-
quæque.

LAMENT. II.

OCulus meus deficio
lachryma: quoni-
am infans & lactens
languesco in platea
urbis.

Dico suus mater, ubi
sum frumentum &
vinum? cum anima is
effundor in sinus suus
mater.

LAMENT. IV.

THE tongue of the
Sucking Child
Cleaveth to the roof of
his mouth for thirst.

The young Children ask
bread, and no man
breaketh it unto them.

The hands of the pitifull
women have sodden
their own Children,
they were their meat
in the destruction of
the daughter of my
People.

LAMENT. V.

They Ravished the
women in Zion, and
the maids in the City
of Judah.

Princes are hanged by
their bands: they took
the young men to
grinde, and the Chil-
dren fell under the
wood,

LAMENT. IV.

Lingua lactens adhæ-
reo palatum os ipse
præ sitis:

Parvulus petit panis, &
nemo frango is.

Manus misericors mu-
lier coquo suus liberi:
sum alimentum is in
contritio filia popu-
lus meus.

LAMENT. XV.

Opprimo mulier in
Zion, virgo in Ci-
vitas Juda.

Princeps suspendor ma-
nus: capio juvenis ad
molo, & puer corruo
sub lignum.

II CHRON.

II CHRON. XXXIII.

MAnassch was
 twelve years Old
 when he began to reign,
 he did that which was
 evil in the sight of the
 LORD.

Like unto the Abomina-
 tions of the heathen,
 for he built again the
 high places, reared up
 Altars for Baalim,
 and made Groves, and
 worshiped all the host
 of heaven, and served
 them.

He built Altars in the
 House of the LORD,
 he built Altars for all
 the Host of Heaven,
 he caused his Children
 to pass thorow the fire,
 in the Valley of the Son
 of Hinnom: he observ-
 ed times, and used In-
 chantments, and used
 witchcraft, and dealt
 with a familiar Spirit,
 and with wizards:

II CHRON. XXXIII.

MAnasses nascor
 duodecim annus,
 cum incipio regno,
 facio qui sum malus
 in conspectus Jehovæ.

Secundum abominatio
 gens, nam reedifico
 excelsus locus. erigo
 altare Baalim, & fa-
 cio lucus, & colo to-
 tus exercitus cœlum,
 & inservio is.

Extruo altare in domus
 Jehovæ, extruo altare
 totus exercitus Cœ-
 lum, facio liberi suis
 pertransco ignis in
 vallis filius Hinnomus:
 observo tempus, &
 utor incantatio, &
 utor veneficium, &
 habeo negotium cum
 Python, & cum ario-
 lus.

So

So Manasseh made Judah, and the inhabitants of Jerusalem to do worse than the heathen.

And the LORD spake to Manasseh, and to his people: but they would not hearken.

Wherefore the LORD brought upon them the Captains of the Host of the King of Assyria, which took Manasseh among the Thorns, and bound him with Fetters, and Carried him to Babylon.

II CHRON. XXXVI.

Moreover, all the chief of the Priests, and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the LORD, which he had hallowed in Jerusalem,

Ita Manasses facio Juda & incola Hierosolymae facio peior Gentilis,

Et Dominus loquor ad Manasses, & ad hic populus: sed nolo ausculto.

Quapropter Dominus adduco in is praefectus exercitus Rex Assyria, qui capio Manasses inter spina, & vincio ille compes, & asporto is Babylon.

II CHRON. XXXVI.

Etiam omnis Princeps Sacerdos & populus praevaticor quam-plurima praevaticatio, secundum omnis abominatio gens, polluens domus Jehova, qui sanctificare Jerusalema.

And

And the LORD GOD
of their fathers sent to
them by his messengers,
rising up betimes and
sending; because he
had compassion on his
people, and on his dwell-
ing place:

But they mocked the
Messengers of God,
and despised his
words, and misused
his Prophet, until the
wrath of the Lord rose
against his People, till
there was no remedy.

Therefore he brought up-
on them the King of
the Chaldees, who
slew their young men
with the sword in the
House of their San-
ctuary, and had no
compassion upon young
Maiden, old
Man, or him that
stooped for age; he
gave them all into his
hand.

And all the Vessels of
the House of God,

Quumque mitto Jehova
Deus Majores ipsi ad
ipse per nuncius su-
us, inde a diluculum
continenter, eò quòd
clementer amplector
populus suus & habi-
taculum suus:

Sublanno Nuncius De-
us, & spernns ver-
bum is, dico fui cir-
cumducor per Pro-
pheta is; donec ac-
cendor æstus ira Je-
hova in populus suus,
adeo ut non sum cu-
ratio.

Itaque conduco contra
is Rex Chaldaei, qui
interficio Juvenis is
gladius in locus san-
ctuarium is, neque
clementia utor erga
Juvenis aut virgo, fe-
nex aut decrepitus;
omnis trado in manus
is.

Et omnis instrumentum
domus Deus, major

great

great and small, and the treasures of the House of the Lord, and of the treasures of the King, and of his Princes; all these brought he to Babylon.

And they burnt the House of God, and brake down the Wall of Jerusalem, and burnt all the Palaces thereof with fire, and destroyed all the goodly Vessels thereof.

And them that had escaped from the sword, carried he away to Babylon; where they were servants to him and his sons, until the Reign of the Kingdom of Persia.

& minor, thesaurusq; domus Iehova. & thesaurus Rex ac Princeps is; hic omnis deportare in Babylon.

Et comburo domus Deus, ac demoliri murus Ieruschalaima, quorum omnis Palatium comburens ignis, & omnis instrumentum desiderabilis perdo.

Et deporto, qui reliquus sum a gladius, in Babylonia; ubi sum ille & filius ille servus, usque dum obtineo Monarchia Persis.

MA 50

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